



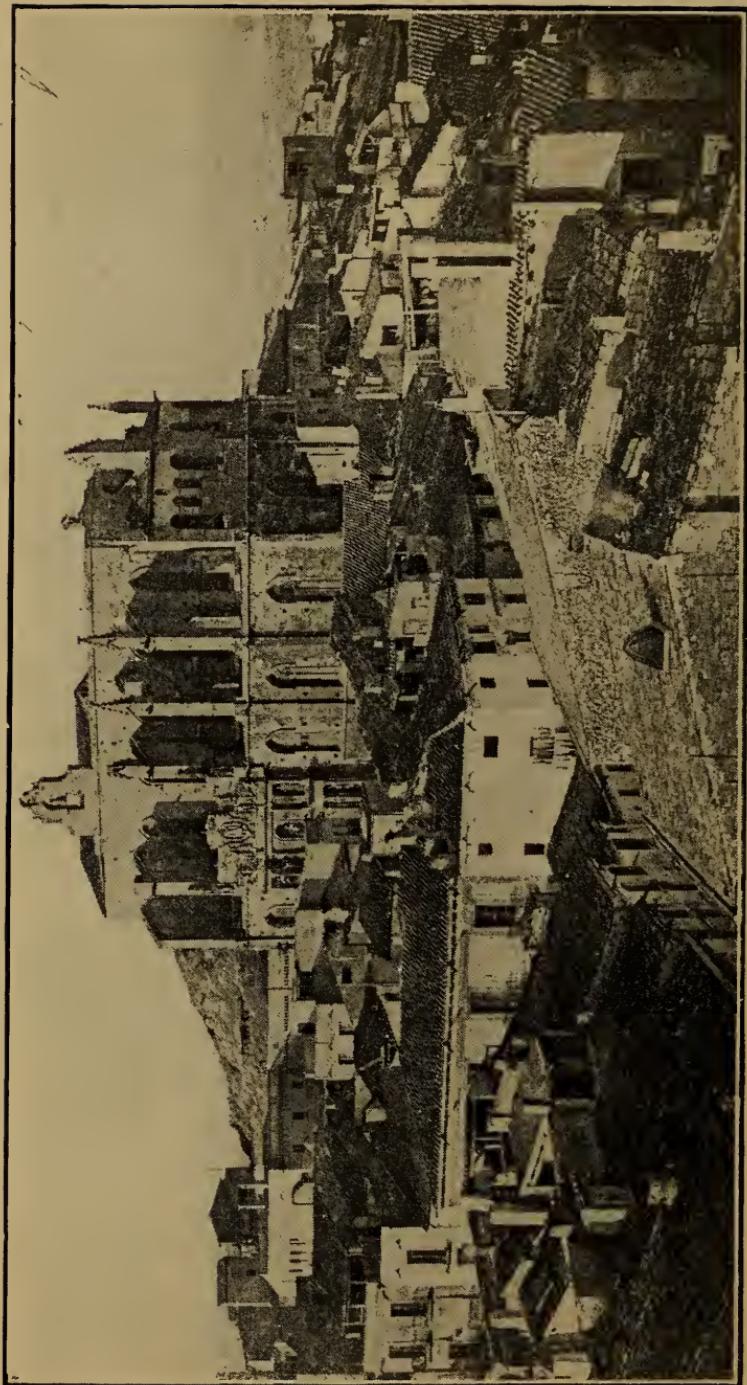
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PARISH CHURCH AT MONTBLANCH, SPAIN.

THE
Holy Man of Santa Clara
OR
Life, Virtues, and Miracles
OF
FR. MAGIN CATALÁ, O. F. M.
BY
FR. ZEPHYRIN ENGELHARDT, O. F. M.

Author of
"The Franciscans in California,"
"The Franciscans in Arizona,"
"The Missions and Missionaries."

"It was not what we read of the saints that made them saints; it was what we do not read of them that enabled them to be what we wonder at while we read." (Fr. F. W. Faber, "Growth in Holiness," p. 303.)

SAN FRANCISCO, CAL.
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1909

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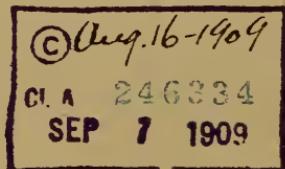
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Die 28 Junii, 1909



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By

ZEPHYRIN ENGELHARDT.

M. V. G. Jan. 30-32.

To

The Very Rev. Theodore Arentz, O. F. M.

Commissary Provincial
of the
Franciscans on the Pacific Coast

PREFACE

It is with much diffidence that the author offers this little volume to the reading public. There is vastly more in the life of a saint than appears on the surface. In order that it receive just treatment it should be written by a saint. Gladly would the author have left the task to a worthier pen, but obedience decreed otherwise. He, therefore, decided to take purely historical ground, and herewith presents the facts obtained through long and critical research. He believes that this course will after all best serve the cause of Fr. Magín Catalá. May the holy servant of God forgive what was written amiss.

In compliance with the Decree of Pope Urban VIII., the author hereby declares that he claims only human belief for the miracles, revelations, graces, and other incidents attributed to Fr. Magín Catalá; that the terms holy, saintly, and similar expressions, as applied to the servant of God, are employed in a wider sense, and not in the sense bestowed upon the servants of God already canonized by the Holy Roman Church; that he professes himself an obedient son of the same Holy Roman Church; and that he reverently submits to her decision whatever he has written in this book.

THE AUTHOR.

PART I.
LIFE.



CHAPTER I.

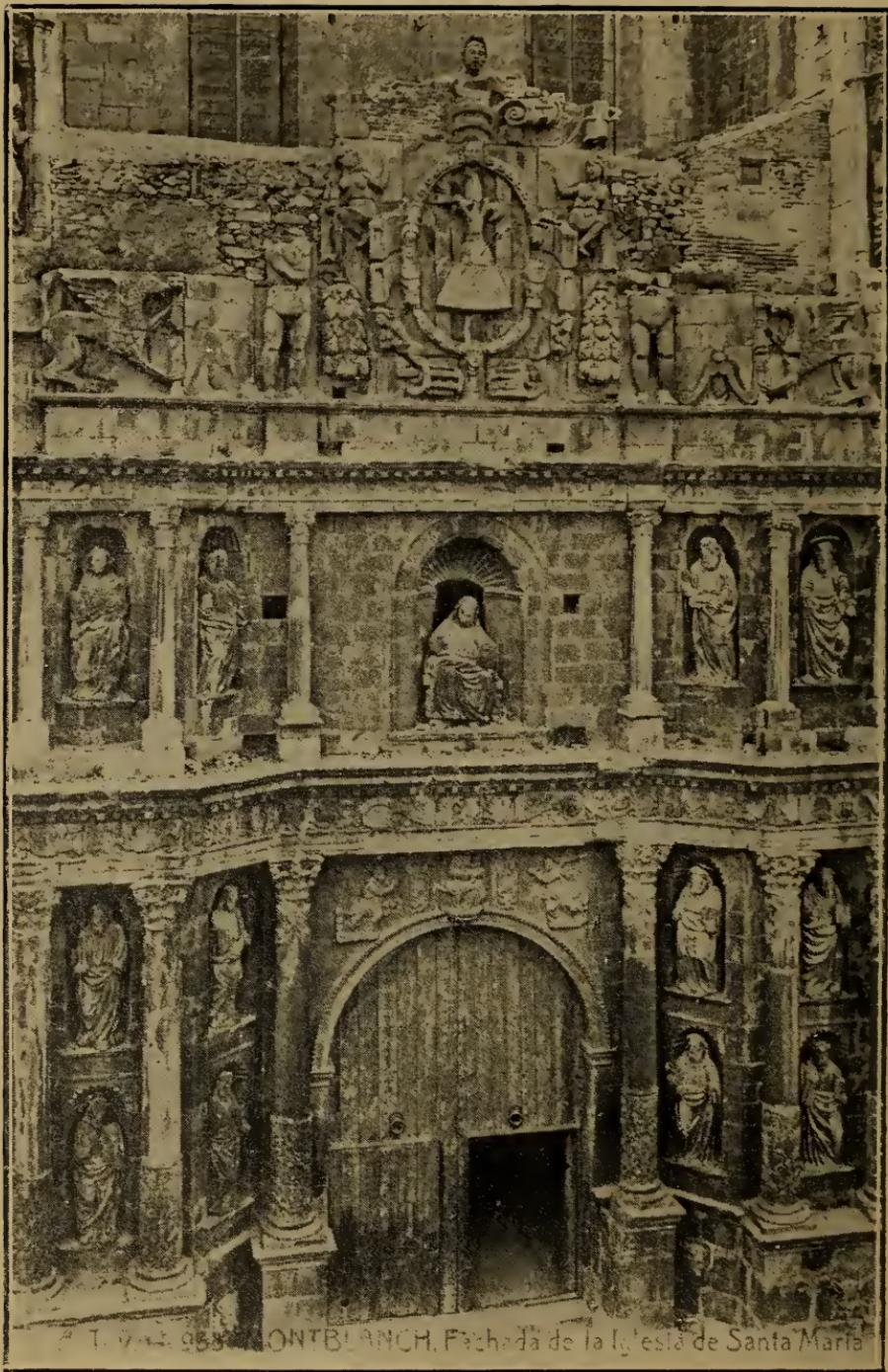
California.—Discovery of Gold.—The Missions and Missionaries.—Fr. Magín Catalá's Birth, Baptism, Parents.—Enters the Franciscan Order.

EVER since the discovery of gold in Northern California, men of almost every nation under the sun flocked to the Pacific Coast. Some braved the hardships of the deserts and the cruelties of the savages by making their way through the country afoot, on horseback, or in wagons of every description; others took passage on the Atlantic Coast to cross the continent at the Isthmus of Panamá, or sailed around Cape Horn to reach the Golden Gate. All came animated with the one desire of improving their temporal fortunes. The country was new to them and to the world at large, yet it was not a new country. Others had preceded the fortune-hunters. It had been discovered three hundred years before the little town at the entrance of the famous bay changed its Spanish name Yerba Buena to that of the glorious Saint of Assisi. Carmelite friars, accompanying Sebastian Vizcaino, had celebrated the Holy Sacrifice on the shores of Monterey Bay in December, 1602. Eighty years before the region of the Sacramento began to surrender its metallic treasures, Franciscan friars, vowed to poverty and to contempt for that same metal, had commenced Christianizing the degraded na-

tives of the coast and were developing a system of civilization which has since forced the admiration of the shrewdest statesmen as well as the approbation of the most sentimental humanitarians, and has afforded an inexhaustible theme for the bard as well as the traveler.

The period of eighty years immediately preceding the arrival of the gold-diggers marks the golden age of the California natives. During this time, through the combined efforts of the voluntarily poor Catholic friars and the naturally poor Indians, twenty-one missionary establishments arose and dotted the coast region from San Diego to Sonoma. One hundred and forty-six Franciscan priests, without any worldly compensation whatsoever, there devoted themselves to the arduous task of raising the savages to the plane of Christian manhood and womanhood. Nearly one-half of this faithful band of apostolic laborers fell at their post among their dusky wards as victims of Catholic zeal for the salvation of immortal souls.

Among those that volunteered for this life of hardship and self-denial in the missions of California Fr. Magín Catalá stands conspicuous for zeal, sanctity, and an uncommonly long term of missionary activity in one place. This servant of God was born on the 29th or the 30th of January, 1761, at Montblanch, in the province of Catalonia and the archdiocese of Tarragona,



A.T. 9.2.938 MONTBLANCH. Fachada de la Iglesia de Santa María

FACHÁDA OF THE CHURCH AT MONTBLANCH.

Spain. His parents, Matias Catalá, a notary, and Francisca Catalá y Guasch, were exemplary Christians. An uncle was a secular priest and beneficiary of the church at Montblanch. In baptism, which was administered on Saturday, January 31st, by the Rev. José Montañez y Murtra, parish priest of St. Mary Major at Montblanch, the child received the names Magín,* José, Matias. The sponsors were Raimundo and Josefa Catalá. On August 7th, 1767, when little more than six years of age, Magín received the Sacrament of Confirmation in the same parish church at the hands of the Most Rev. Juan Lário Lanzis, Archbishop of Tarragona. This is all we know of Fr. Magín's childhood.

Matias and Francisca Catalá must have trained their child in the path of virtue; for, at the early age of sixteen years, Magín sought refuge from the allurements of the world in the Order of Friars Minor by taking the habit of St. Francis at the monastery of Barcelona on April 4th, 1777. One year later he pronounced the vows of obedience, chastity, and poverty, without taking another name on that occasion as is customary in Spanish countries. When he had finished the usual classical and higher studies, the young cleric was elevated to the priesthood, probably in the year 1785. Neither the date nor the year

* Vide Appendix A.

could be ascertained from the archives of the Spanish monastery, owing to the fact that the religious houses in Spain have at different times been subjected to the rapacity of unscrupulous politicians, who under one pretext or another despoiled the convents of their archives and libraries as well as of everything else that appeared valuable.

CHAPTER II.

Dearth of Missionaries.—Fr. Magín Goes to America.
—Vandalism of the Liberal Politicians.—Chap-
lain on the Nootka Ship.—Arrives at Monterey.
—Reaches Santa Clara.

AT the period when Fr. Magín became priest there was much need of apostolic laborers in the missions of the Friars Minor in America. After the unjust and cruel expulsion of the Jesuits from the Spanish dominions, the government had directed the Franciscans to take charge of the deserted establishments. Though already employed to the limit of their numbers among the Indians of New Mexico, Florida, Texas, and many parts of Mexico, they accepted the trust with all its hardships, and sent their religious into Lower California, Sinaloa, Sonora, and Arizona. Later the missions of Upper California were founded. This increased the sore need of more missionaries. Frequent appeals were sent to the friars in Spain to come to the assistance of their brethren in America, and there were always found those that expressed willingness to sacrifice their beloved solitude for the privilege of toiling in the vineyard of the Lord. Life in the Indian missions at its best was wearisome and full of trials. Generally it taxed virtue as well as mind and body, and martyrdom could be expected even in California. Nevertheless a great many religious vol-

unteered. From among these the most suitable and most solidly virtuous were selected to join their brethren in the Western Hemisphere; for, while no one, as St. Francis himself had commanded, could be sent out who in the opinion of the superiors seemed unsuitable, no one was to be refused permission whose piety and fitness appeared evident.

Among the friars whom zeal for immortal souls prompted to apply for the American missions in 1786 were Fathers José de la Cruz Espi and Magín Catalá, the latter but recently ordained. After receiving the blessing of the Fr. Guardian and the embrace of their brethren, both sailed from Cádiz in October, 1786. As soon as they reached the City of Mexico, probably at the close of the year, they were incorporated into the missionary college or Franciscan seminary of San Fernando, which institution trained and supplied the apostolic men that spent their lives in the midst of the California natives. Whilst Fr. José Espi was at once sent as chaplain with a ship in the Pacific ocean, Fr. Magín Catalá, it seems, was employed in the seminary or in preaching missions to the Mexicans. At all events, we read nothing about him until six years later, and the reason is the same that prevents us from obtaining particulars regarding the early youth of the servant of God. As in Portugal, Spain, Italy and France, so also in Mexico the

monasteries and convents, raised and furnished through the abstemiousness of their inmates, at different periods were looted or confiscated by the respective anti-Christian governments that succeeded one another. Some officials, not satisfied with plundering the homes of peace, prayer, and charity, wantonly destroyed what they could not utilize. Thus in 1864 the rabid Juárez faction made bonfires of the archives of the famous San Fernando College, so that there are no records left to enlighten us with regard to the life of Fr. Magín in Mexico.

Fortunately the Archives of Santa Barbara, California, contain a letter addressed by Fr. Francisco Pángua, the guardian of San Fernando College, to Fr. Fermin Francisco de Lasuén, the superior of the California missions, which gives some information about Fr. Magín's coming to the Pacific Coast. It seems that the servant of God urged his superiors to permit him to labor for the conversion of the savages, that his petition was at last granted, and that the Fr. Guardian only waited for an opportunity to transfer the zealous volunteer to California. The opportunity arrived in 1793.

At this period Spanish vessels plied between Mexico and the great Northwest Coast as far as Nootka Sound on the western shore of what is now Vancouver Island, in forty-nine and one-half degrees north. This bay had been discovered in

the forepart of August, 1774, by Captain Juan Pérez, who had sailed from Monterey on June 11th, accompanied by the Franciscans Fr. Juan Crespi and Fr. Tomás de la Peña. Spain, therefore, claimed the territory by right of discovery, and Spanish ships frequently visited Nootka Sound until the king abandoned the region in 1794. The Spanish government generally insisted that chaplains should accompany the sailors on these voyages. Religious Orders were unwilling to furnish priests for such expeditions, because this kind of employment was foreign to their objects and hazardous for the spiritual well-being of the individual religious. When secular priests, however, could not be secured, the government called upon some religious community which then found it advisable to yield. Such a demand brought Fr. Magín to the Pacific Coast.

In his communication Fr. Guardian Francisco Pángua under date of November 21st, 1792, notified Fr. Lasuén that two religious would soon set out for California, Fr. José de la Cruz Espi, a native of Valencia, who in years past had acted as chaplain on an expedition to Nootka, and Fr. Magín Catalá. The Fr. Guardian made the additional remark that both were good and peaceful laborers. The two Fathers, it seems, arrived at Monterey in July, 1793. While Fr. Espi was at once assigned to Mission San Antonio, Fr. Magín, after an understanding

with the Fr. Presidente and in compliance with the directions of the Fr. Guardian, accompanied the crew of the frigate Aranzazú to Nootka Sound. The vessel was in charge of Captain Juan Kendrick. Of the movements of the vessel we could discover nothing until June the following year. On the fifteenth of that month, 1794, Don Ramon A. Saavedra wrote from Nootka to Governor José Joaquin Arrillaga of California, that "the Rev. Fr. Magín Catalá, who accompanies the frigate Aranzazú as chaplain, has orders to remain at one of the missions of California. Your Honor will therefore please take the necessary steps that the crew of that vessel be not without spiritual care . . . and that, with the consent of the Fr. Presidente, one of the missionaries who are retiring to the motherhouse be appointed, or that Fr. Catalá himself be bound to continue the voyage as chaplain."

When on July 2d, 1794, the Aranzazú reached Monterey, Fr. Magín declined to act as chaplain any longer, inasmuch as he had been destined for the missions among the Indians. It appears that the governor requested him to make another voyage to Nootka. In reply the servant of God on July 12th, 1794, addressed the following letter to Arrillaga :

"Dear Governor: In response to what you say in your letter of yesterday, I must inform you

that to my deep regret I am not able to comply with your request asking me to continue as chaplain of the frigate Aranzazú on her voyage to Nootka, as the captain of that ship desires; for, apart from the hardships of the voyages to that port where I spent thirteen months in the midst of no small difficulties, I have in the present circumstances the weighty reason that I must consider myself one of the missionaries of this New California, for which task I have been designated. In virtue of this appointment I can in no manner dispose of my person without previous orders from the Fr. Presidente of these missions, whose subject I am.

"Notwithstanding all I have said just now, I am desirous, as far as I am concerned, of contributing to the relief of the necessity which Your Honor has explained to me. I have wished to show how much I am interested in the welfare of souls. When I therefore learned that the Rev. Fr. Presidente agreed to comply with the order of Don Ramon Saavedra, commander of the establishment at Nootka, to the extent that the Rev. Chaplain of the frigate Concepcion should go on board the Aranzazú, and that his place should be filled by one of the missionaries about to retire to Mexico, I have taken it upon myself to urge the Rev. Fr. Bartholomé Gili (who had expressed his willingness to me of complying with the orders of Saavedra), to gladly exercise the duties of chap-

lain on the frigate Concepcion, although he has been informed that he would have to make the voyage as far as Acapulco, and from there back to San Blas. I send Your Honor this information to the end that, if it pleases you, you might communicate it to the commander of the Aranzazú, and advise me of your good pleasure."

The difficulty was amicably settled in accordance with Fr. Magín's proposition. The Rev. José Gómez, a secular priest, who had come up from Mexico as chaplain in the Concepcion, took the place of the servant of God in the Aranzazú, which was to return to Nootka, and Fr. Bartholomé Gili, one of the Fathers retiring to Mexico, on account of ill-health, filled Rev. José Gómez's place on the Concepcion when she sailed for Mexico.

Whether Fr. Magín at once traveled to Santa Clara from Monterey by land or took ship for San Francisco and thence made his way to his destination, is not clear. Certain it is that, as the mission records show, he baptized a child at Mission Dolores, San Francisco, on August 25th, and that he officiated there at burials on August 20th and 30th, 1794. His name appears for the first time in the baptismal record of Santa Clara on Monday, September 1st, 1794, when he baptized a boy infant who holds number 2510 in the register. That many had been received into the

Church of God there since January 12th, 1777, when Fr. Junípero Serra founded the mission.

From that day on Fr. Magín labored zealously and without interruption at Santa Clara for thirty-six years. Nor did he leave the boundaries of the mission except a few times in the first years of his ministry. He was present at the founding of Mission San Juan Bautista on June 24th, 1797, and on that occasion Fr. Lasuen took him along to San Carlos. This was the only time, as far as the records show, that he ever saw the headquarters of the California missions after his arrival at Santa Clara. Though the lands of Mission San José adjoined those of his own mission, Fr. Magín seems to have made but five visits there, and then only for the purpose of assisting the Fathers in administering baptism to the multitude of converts that applied for admission. After 1798 until his death, a period of thirty-two years, the holy man, as far as we know, never went beyond the limits of Mission Santa Clara, save for the purpose of winning converts among the pagans as far as the San Joaquin River.

CHAPTER III.

State of the Mission.—Fr. Magín's Love of His Rules.—His Mortification.—His Illness.—Asks to be Retired.—His Zeal.—Local Difficulties.—Dullness of the Indians.—Statistics.

WHEN Fr. Magín arrived at Santa Clara he was made assistant to Fr. Francisco Mi-guél Sánchez, along with Fr. Manuel Fernández, and from August, 1796, with Fr. José Viader, until Fr. Sánchez departed for San Gabriel in October, 1797. Thereafter his only companion for thirty-three years was Fr. Viader. The Indian population of the mission in 1794 consisted of fourteen hundred souls. The livestock numbered 4200 head of cattle, 1000 sheep, 628 horses, and sixteen mules. The harvest during that year amounted to 3300 bushels of wheat, 1100 bushels of corn, 95 bushels of beans, 26 bushels of lentils, etc. Twenty-four cattle were slaughtered every Saturday to furnish meat for the members of the Indian community. The converts and catechumens were employed in the fields, among the livestock, and at various kinds of mechanical labor. There were rooms in one part of the mission buildings for spinning wool, for weaving cloth, making clothes, shoes, candles and soap. In other parts carpenters, blacksmiths, saddlers, tanners, etc., plied their trade. Thus, for instance, in 1792 as many as 2000 hides were

tanned. Almost everything used or consumed by the Indians and Fathers was produced or manufactured by the natives under the supervision of the missionaries.

Though the constant solicitude for the spiritual and temporal welfare of the Indians, learning the language, preaching, instructing, administering the sacraments, visiting the sick, searching for converts in the mountains and plains, and bearing patiently with the dullness and rudeness of his wards, taken altogether required a spirit of self-sacrifice, Fr. Magín continued to observe the Rules of his Order and of his missionary college in every particular. To the prescribed fasts and abstinences and other penitential practices he added other austerities and long hours of prayer and contemplation. Very soon he contracted chronic inflammatory rheumatism, which afflicted him throughout his missionary life. At times his maladies hampered his work to such an extent that he felt in duty bound to ask to be retired as one unfit for the arduous task. Under the rules issued by the Spanish kings, a religious that volunteered for the Indian missions had to serve laudably at least ten years, or until he was disabled, before he could retire with the permission of the superior and the consent of the governor. The time of service was computed from the day of incorporation into the missionary college. Fr. Magín, having served more than ten years in

America, though only six years in California, in 1800 applied for a permit on the ground of continuous ill-health. Fr. Lasuén, the Presidente or superior, granted the request. Whether his health somewhat improved, or whether some other potent consideration moved him to postpone his departure, we do not know; at all events he did not avail himself of the license to retire. Four years later, having completed the ten years' service in California, and being withal more broken in health than ever, he again asked permission to leave for the mother college in Mexico. Fr. Estévan Tápis, the superior of the missions, reluctantly granted the request; but once more the zealous man allowed himself to be persuaded, and then resolved, come what might, to sacrifice himself for the good of his dusky wards, and to continue suffering for them, if perchance he should not be able to do more.

Thus it was that Fr. Magín limped along for twenty-six years more, bereft of all comforts or conveniences. In addition he mortified his poor, ailing body by various means which only a most penitential spirit could suggest. From a letter of his companion, Fr. José Viadér, dated April 6th, 1812, and addressed to Fr. Presidente Tápis, we learn that another malady afflicted Fr. Magín. "I am well," he writes, "but Fr. Magín is troubled with catarrh, though it is nothing alarming, thanks be to God. He is in bed . . . He is

infirm and disabled." Though his afflictions increased with the years, the venerable Father would insist on preaching to the people and visiting the sick. During the last four years of his life he found it impossible to administer baptism or attend funerals, as he could not stand on his feet. Hence it is that no baptisms were entered in the records by him after October 27th, 1827. Fr. Viader had managed the temporal affairs for many years, though not without consulting his senior companion, as he states in a letter to the governor; after October, 1827, he alone had also to administer the sacraments. Though Fr. Magín could neither walk nor stand in the last two years of his life, he would instruct the Indians and preach to the people in general. For this purpose he would sit before the Communion railing in the sanctuary, and from there address the faithful in his usual forcible and fervent manner. He appeared so weak at times that the audience would shed tears of sympathy for their pastor. More frequently, however, they were moved to tears by his vivid descriptions of the truths of religion.

The flock of Fathers Magín and Viadér consisted of the Santa Clara Mission Indians and of the settlers of San José, three miles distant. After 1804 the town of San José had a chapel of its own. On Sundays and holydays of obligation one of the two Fathers had therefore to cele-

brate holy Mass among the settlers. However, the main work of the missionaries lay among the natives. The management of the California Indians was fraught with peculiar difficulties, as we can see from a report which Fathers Catalá and Viadér drew up in reply to a number of questions forwarded by the viceroy in 1814. The Fathers explained that three Indian languages were spoken at Mission Santa Clara; two of these were similar to each other, but the third was altogether different from the other two. There was no inclination on the part of the natives to learn reading or writing, wherefore both arts were taught to those only that showed any desire and capacity for them. The virtues especially noticeable among the Indians were love for their relatives, submissiveness, and modesty in dress among the women. Their vices, on the other hand, were lying, stealing, gambling, dancing, immoralities, and infant murder or race-suicide. Superstitions also prevailed, inasmuch as offerings were made to demons and sorcerers were consulted.

The existence of vices and superstitions among the neophytes must have been a source of much grief especially to good Fr. Magín. Hence we need not wonder to find him so insistent on teaching the truths of religion to the carnal, ignorant, and stolid natives. He also insisted that all receive the Sacraments at least during Easter time;

yet with all his fatherly solicitude, and despite the simplicity and clearness of his instructions, not even he could overcome the dullness of the poor Indians with regard to some mysteries of faith, as for instance the Blessed Sacrament. Comparatively few grasped the significance of this center of Catholic worship. For this reason all missionaries spoke of the California Indians in terms of pity, calling them *Los Pobres*, or *Los Miserables*. Nevertheless, Fr. Magín seemed to take special delight in sitting among a number of these poor natives and explaining the several points of faith, the keeping of the Commandments of God and the Church, what reward was in store for the good and what punishment awaited the wicked.

According to the records of the mission, during the thirty-six years of Fr. Magín's administration five thousand persons were baptized, of whom comparatively few were white people. For instance, of the 1628 persons baptized at Santa Clara from 1777 to 1803, only sixty-one are classed as Spaniards. For the same period of thirty-six years the records show 1905 marriages and 5200 burials. Outside the Indian community settled around the mission of Santa Clara there were ten Indian rancherias which lay scattered over the valley.

CHAPTER IV.

Fr. Magín's Inner Life.—Shadows of Mission Destruction.—The Mexican Government Demands Oath of Allegiance.—Fr. Magín's Reply.—His Last Years.—His Precious Death.—Grief of the People.—Burial.—Fr. José Viadér's Entry In the Records of Santa Clara.

FROM the records and reports still extant we can glean very little or nothing concerning Fr. Magín's private or inner life. This portion of our narrative will, however, be treated on the testimony of eye-witnesses in Part II. The servant of God wrote no letters. He devoted himself solely to instructing the Indians and to watching over their moral conduct. Fr. José Viadér attended to all temporal affairs, and wrote all official reports and communications. Fr. Magín would merely countersign the papers after ascertaining their contents. There are a great many letters in the Archives of the Archbishop of San Francisco, in the Archives of Mission Santa Barbara, and some in the Archives of the City of San Jose written by Fr. Magín's companion, but not one from the hand of Fr. Catalá. Nor does Fr. Viadér say anything about his venerable friend, save that he occasionally remarks that Fr. Magín is ill or sends regards. Not till he had the sad duty of entering the death of the servant of God in the burial record, did Fr. José Viadér

express himself regarding the virtues of his brother in religion. Even then, as we shall see presently, he said very little; yet no one could have drawn a clearer picture of Fr. Magín than his associate in the same house and work for nearly a generation.

Fr. Magín was spared the pain of having to witness the ultimate ruin of the mission, which was brought about by the confiscation of the California missionary establishments through the so-called Act of Secularization of 1834; but the shadows of that most unfortunate event had been gathering about the unhappy neophytes ever since the arrival in 1826 of the first Mexican governor, José M. Echeandía. From his first appearance in Lower California this official showed himself an enemy to the religious as missionaries and managers of mission temporalities. He was the chief cause of the insubordination of the Indians and of the disregard displayed by the colonists and the soldiers towards the friars in charge of the missions.

On October 4th, 1824, the new government of Mexico adopted the so-called *Acta Constitutiva y Constitucion Federal*, and decreed that all male inhabitants should swear allegiance to Mexico and to this *Constitucion Federal*. The missionaries were at liberty to act as they thought proper. Being Spaniards, most of the Fathers declared that they judged it wrong to take the required

oath until the king of Spain should acknowledge the sovereignty of Mexico. The two Fathers Catalá and Viadér held this opinion. When, therefore, Governor Echeandía in June, 1826, published the edict in California, and Commandante Ignácio Martínez of the San Francisco Presidio, to whose military jurisdiction Santa Clara belonged, demanded that each missionary should swear allegiance to the Constitution framed in Mexico, Fr. Magín on July 6th replied as follows: "To your communication of the 28th of last month, in which General José María Echeandía demands in writing my formal decision concerning the oath to observe the Acta Constitutiva y Constitucion Federal of the United Mexican States, I reply that I cannot, and consequently will not, take said oath. In the thirty-three years which I have passed in this mission I have never meddled with politics, and if now they want to distrust me, who burdened with the age of sixty-six years and infirmities hopes or believes to be near his end, I swear to observe fidelity and obedience to the government and appointed authorities. God keep Your Honor many years, which Your Honor's very true chaplain wishes you. Fr. Magín Catalá."

Thereupon the good Father and his worthy companion were allowed to continue eschewing politics and to attend to their missionary duties as of yore. It was the first and last time that the

servant of God came into conflict with the government.

The last two years of his life were a period of intense sufferings to Fr. Magín. As early as February, 1830, he was thought to be in a dying condition, for Fr. Vincente de Sarriá from Sóledad reported to the governor that the senior missionary of Santa Clara was about to receive or had received Extreme Unction. The holy man rallied, however, and lingered on, preaching every Sunday and holyday and giving the usual instructions until within a day of his death, nine months later. He could not celebrate holy Mass, but frequently received holy Communion with the greatest fervor. Finally on Monday, November 22nd, 1830, at daybreak, the servant of God quietly passed to his eternal reward in the presence of Fr. José Viadér and two men who at his request had watched with him through the night.

When the tolling of the bells announced the death of Fr. Magín, immense crowds of people hastened to the mission from every quarter in order to venerate the body of the holy missionary. Every one wept as at the death of a father or a mother. The remains were placed in an ordinary coffin made of redwood, borne to the church amid the sobs of the inconsolable multitude, and placed on a bier in front of the sanctuary. Inside and outside the building surging crowds of

Indians and Spaniards wept and lamented. Nothing could be heard above the expressions of grief but the exclamation, "The saint has left us." The most vehement sorrow prevailed among the neophytes of the mission to whom the deceased had been a father, nurse, protector, teacher, and provider in every need.

On the following morning, November 23d, a Requiem High Mass was to be offered up for the soul of the holy man, though every one felt that the soul of Fr. Magín had not gone to purgatory at all, but that it was then enjoying heavenly bliss. Fr. Narciso Durán of Mission San José, it appears, was to be the celebrant of the Requiem Mass; but there was no Requiem High Mass. Whether or not Fr. Durán had been misinformed, or whatever the reason was, when he arrived at Santa Clara he had broken the fast, so that he could not celebrate. The usual funeral ceremonies were performed, however, and then Fr. Durán preached the sermon for his departed friend. He could scarcely overcome his emotion, and the tears streamed unchecked down his cheeks. When he could make himself understood above the sobs of the grief-stricken people, Fr. Durán told his hearers to remember the teachings, counsels, and the good example which they had received from the holy priest, and to carry out what they had learned from Fr. Magín so

that they might deserve to share his company among the blessed in heaven.

Preparations were then made to inter the remains of the dead missionary in the grave opened for them just outside the railing on the Gospel side of the church. The crush of the people, however, was frightful. The Indians loudly protested against the burial of their Father. Everybody rushed to the bier to obtain some relic or memento. With knives and scissors the throng went to work cutting pieces from the habit until the body was almost nude. Nor could the two Fathers prevent the pious vandalism. Another habit was procured, but after awhile nothing was left but shreds. Not content with this, one man took from the hands of the dead priest the crucifix which during life Fr. Magín had generally worn on his breast. Others appropriated the sandals. Soldier guards were called into the church, and Fr. Viadér begged the people to allow the burial to proceed. He promised that every one should receive some token of the holy man. The coffin was then closed and lowered into the tomb prepared for it.

The entry of Fr. Magín Catalá's burial in the Santa Clara records reads as follows: "On the 22d of November, 1830, at seven in the morning, my companion, the Rev. Magín Catalá, preacher apostolic of the College of San Fernando, Mexico, returned his soul to the Creator. He was a

missionary of this mission from July, 1794, until the present time without any interruption, that is to say, for thirty-six years, and, excepting the first two years, during the thirty-four years always in my company. He received the holy Sacraments in due time; he made his confession and received Communion frequently during his long and painful sickness. His whole life was exemplary, industrious, and edifying, and much more so his death. On the 23d of said month and year the burial took place in the presence of the Rev. Fr. Ex-Presidente, Fr. Narciso Durán, who delivered the funeral sermon, but could not celebrate Mass, because by accident he had broken the fast. The concourse of the people since his death was great, and the lamentation until after the interment was general. The entire population of the mission and of the town of San José showed plainly how much they loved and venerated him. On said day, in fine, in the presence of all, he was interred by me in the tomb which had been prepared very near the presbytery, or the first step, on the Gospel side. He was sixty-nine years of age, and a native of Montblanch, Catalonia. May he rest in peace. Amen. In testimony whereof I sign my name, Fr. José Viadér."

CHAPTER V.

Fr. Magín's Fame for Sanctity.—Practices of the People.—Fr. Magín's Relics.—Opinion of His Superiors, Fathers Lasuén, Sarriá, and Payéras.—Fr. José Viadér's Respect.

THE universal sorrow of the people, the cry of all “The saint has left us,” their confidence in his supernatural powers and in his guidance while alive, demonstrate what was the opinion of the multitude concerning the virtues of Fr. Magín Catalá. Indians and whites alike, without a dissenting voice, regarded him as a saint long before he passed out of the world.

For many years after the death of the servant of God, even in distant localities, such as San Juan Bautista and Santa Cruz, the people would ask the priests to celebrate holy Mass in honor of the soul of Fr. Magín, “á la alma del Padre Santo,” as they expressed it; but never *for* the soul of the holy man. Such is the testimony of the Very Rev. Joachim Adam, Vicar-general of Los Angeles, who for years was stationed at Santa Cruz, and of the late Bishop Francis Mora of Los Angeles, who in the early days had charge of San Juan Bautista. Over-zealous people would frequently go so far as to place burning candles on the grave of Fr. Magín to show their love for the dead priest. This was not tolerated by the respective pastor, because it violated the

Decree of Pope Urban VIII., which forbids paying such extraordinary respect as is accorded only to those whom Mother Church declared worthy of such exterior marks of veneration. "We all invoke the soul of Fr. Magin in every necessity, and we are always relieved," the people would say in reply for an explanation of their devotion to the holy missionary. Things he did and his virtues were topics of conversation in every household. "We look upon him as upon a saint," they answered when they were warned not to anticipate the action of Mother Church. "If any one has any trouble whatsoever," another would say, "at once there comes to our mind 'Jesus, Mary, and the soul of Fr. Magin assist me.' "

Anything that had been used by the servant of God was confidently applied in sickness, particularly in desperate cases of childbirth, and always with good results. Generally the people would, at the same time, make a promise to recite the Rosary, offer a candle, receive the Sacraments, or go on foot to the mission, etc. This devotion to the memory of the holy man was by no means confined to the Indians. It appeared most pronounced among the Spaniards and the better class of Californians all over Central California. To this day, after nearly a century, they speak of him as *El Santo* or *El Profeta*. The people were formerly so sensitive with regard to the servant of God that, as one expressed himself, "It was

enough to make the blood rise in a Californian, if any one said aught, even in jest, against Fr. Magín."

Long before the people became aware of the extraordinary virtues of Fr. Magín, his own superiors had recognized his worth. As early as October 15th, 1799, Fr. Fermin Francisco de Lasuén, the superior of the missions, in a letter to Governor Borica spoke of the missionary of Santa Clara as "Bendito Padre Magín," "Blessed or saintly Fr. Magín." Fr. Vincente de Sarriá, comisario prefecto of the California friars, on November 5th, 1817, when reporting the characteristics of all the missionaries to the College of San Fernando, Mexico, writes of Fr. Magín as follows: "His prudent conduct together with a tender and religious zeal, which seems to constitute his character, gain for him the merit of a commendable and evangelical missionary in his ministry, which, besides his populous mission, comprises also the spiritual charge of the town of San José, one league distant from the mission. I do not doubt that this good Father could fill other charges and offices of some similarity to the one he occupies, if the present state of his health did not embarrass him, which very much prevents him from undertaking journeys."

Fr. Mariano Payéras, who succeeded Fr. Sarriá in the office of comisario prefecto, reporting on December 31st, 1820, says, "Fr. Magín Catalá is

the senior missionary of Santa Clara. He is fifty-nine years of age . . . His merit is great; his services merit recommendation for the offices of the Order, but he already feels very much the weight of his years. The rheumatism torments him, and he is almost incapacitated for travel on horseback."

Fr. José Viadér might have told us most about Fr. Magín's virtues and general holiness of life; but either his lips were sealed by a command of his late brother in religion, or he regarded what he knew too sacred to be divulged. As we have seen, Fr. Viadér, in entering the burial into the records, merely remarks that Fr. Magín's "whole life was exemplary, industrious, and edifying, and much more so his death." In a letter to the governor, dated May 11th, 1816, Fr. Viadér shows his esteem in these words: "If my companion has not signed my last report, it is certain that he saw it and approved it; for in mission matters nothing is done which is not according to his pleasure and approbation, as is proper, inasmuch as he is older, experienced, and more worthy."

CHAPTER VI.

Opening of Fr. Magín's Tomb.—Identification.—Archbishop Alemany Interested.—Petition of the Jesuit Fathers.—Decision of the Archbishop's Council.—Notary and Vice-Postulator Appointed.—Archbishop Alemany the Moving Spirit.

ON Monday of Holy Week, April 2d, 1860, thirty years after the holy man had passed to his eternal reward, the tomb was opened in order to receive the body of the Rev. Peter De-Vos, S. J., who had died on Palm Sunday. A great multitude of people flocked to the church in the hope of obtaining some relic of Fr. Magín Catalá. Among the many survivors, who had known the servant of God personally, was Juan Crisóstomo Galindo, for several years majordomo of Mission Santa Clara and an intimate friend of the late missionary. When the coffin had been raised and opened, Indians and Spaniards, and especially Juan Galindo, identified the body as that of the servant of God, Fr. Magín, though only the skeleton and the Franciscan habit remained. Back of the skull and around the chin lay bunches of gray hair. The jaws still held their set of fine, white teeth which the youthful John Alonzo Forbes, now Justice of the Peace at Jolón, undertook to touch with his fingers. His grandfather Juan Galindo, however, appeared so scandalized at this bit of irreverence for the remains of the

priestly friend, whom he had regarded as a saint, that the boy hastily withdrew. The coffin lid showed breaks through which some of the earth had entered. Judging from the size of the skeleton, Fr. Magin must have measured about five feet eight inches in height.

A Latin record of the proceedings was drawn up and later on report was made to the Archbishop of San Francisco as follows:

"Most Rev. Joseph Sadoc Alemany, O. P.,

"Archbishop of San Francisco, California.

"Most Rev. Father in Christ: I, the undersigned, having celebrated the Holy Sacrifice and fervently prayed to God, at Your request and for the greater honor and glory of God and the Immaculate Virgin Mary, bear witness to the following facts, to wit:

"1. That the body of the Rev. Father Magín Catalá, of the Order of St. Francis, rests in the parish church at Santa Clara, in the State of California, near the Communion railing, but outside the sanctuary, on the Gospel side. The grave was opened A. D. 1860, in order to place the body of Father Peter De-Vos, S. J., who had died on Palm Sunday, April 1, 1860, in the same tomb. The coffin, which contained the remains of Fr. Magín, had suffered somewhat owing to the length of time and the dampness. The body was seen and recognized by many Indians, Mexi-

cans, Spaniards, and others who had known the Father.

“2. There was nothing left save the bones, shreds of his garments, a little hair about the jaws, and some of the ground that had fallen through the cracks into the coffin. I have seen all this with my own eyes. Thereupon, towards evening (April 2, 1860) the remains were again placed into the same tomb. Upon this same coffin the other containing the body of Father Peter De-Vos, S. J., was placed.

“3. Father Aloysius Bosco, then Assistant Pastor, was present during the whole time that all this took place, in order that no doubt might arise as to the identity of the body of said Fr. Magín.

“Your most humble Servant in Christ,
“FRANCIS IGNATIUS PRELATO, S. J.

“August 12th, 1884, The Feast of St. Clare.
“St. Ignatius College, S. J., in the City of San Francisco, California.”

Devotion to the servant of God continued among the Spaniards, Indians, and Mexicans, and so many wonderful things were said to have occurred through his intercession that the Jesuit Fathers, to whom the Very Rev. José González Rúbio, O. F. M., administrator of the diocese, had given charge of Santa Clara in 1851, communicated their observations to Archbishop Ale-

many early in 1882. From letters preserved in the archives of the archdiocese we learn that His Grace on July 26th and August 4th, 1882, made inquiries at Santa Clara with regard to the formalities that must be observed in the process of beatification. In obedience to the Archbishop's request Fr. Dominic Joseph Lentz, O. P., of Benicia, on September 12th and October 7th, 1882, reported on the Cultus Prohibitus. Early in October of the same year His Grace went a step further, and asked the Rev. Doróteo Ambris of Mission San Antonio to write a Life of Fr. Magín Catalá. Father Ambris replied on October 15th that he did not consider himself equal to the task and therefore begged to be excused. From a letter of Fr. José María Romo, O. F. M., Guardian of the Franciscan monastery at Santa Barbara, dated October 21st, 1882, it is evident that Archbishop Alemany was calling for information as far down as Santa Barbara with regard to the rumors of sanctity circulating about Fr. Magín.

When the Jesuit Fathers of Santa Clara discovered that the Archbishop of San Francisco looked with favor upon the matter, they took a decided step and in a joint letter petitioned His Grace to institute the canonical investigation. The document written in Latin reads as follows:

"Most Rev. and Most Illustrious Lord:

"Among the saintly apostolic men, who first

brought the light of the Gospel to the inhabitants of these regions of California Fr. Magín Catalá, a member of the Order of the Friars Minor of St. Francis, was renowned. For thirty-six years in succession, from 1794 to 1830, he stood at the head of this Mission of Santa Clara, and he was known far and wide on account of his labors for the glory of God and the salvation of souls and because of his virtues. Inasmuch as more than fifty years have already passed by since his blessed death, it is to be feared that the memory of his virtues and labors may be lost and his fame decline, unless everything relating to the servant of God be at once diligently collected from those that still survive and may remember them, and ordered to be preserved in writing.

If God be pleased to glorify him on earth also, the necessary proofs to justify instituting the process are not wanting. Hence the undersigned Father John Pinasco of the Society of Jesus, Rector of the parish of Santa Clara, and his Assistants, Father Aloysius Masnato and Joseph Bixio, likewise of the Society of Jesus, hereby humbly petition Your Grace that, if You should judge it conducive to increase the glory of God, Your Grace in Your wisdom would deign to decree that information concerning the virtues and reputation for sanctity, which the said servant of God enjoyed, be canonically collected.

"Meanwhile, wishing Your Grace everything

good from their whole heart, they humbly ask Your blessing.

"Your Grace's Servants in Christ,

"JOHN PINASCO, S. J.

"ALOYSIUS MASNATO, S. J.

"JOSEPH BIXIO, S. J.

"Santa Clara, November 20th, 1882.

"To the Most Illustrious and Most Reverend Father in the Lord, Joseph Sadoc Alemany, O. P., Archbishop of San Francisco."

The Archbishop brought the petition to the attention of his Council with the result set forth in the following document:

"The Ecclesiastical Council of His Grace the Most Rev. J. S. Alemany, D. D., Archbishop of San Francisco, having laid before it a petition forwarded by the Rev. Rector and Assistant Rectors of the Mission of Santa Clara, California, requesting that steps be taken to determine the truth of the popular belief and tradition regarding the reputed pre-eminent sanctity of the Reverend Padre Magín Catalá, who departed this life at the mission of Santa Clara in the year of Our Lord 1830, the members of said Council are unanimously of the opinion, from the statements set forth in the document referred to, that ample evidence exists to warrant the Most Rev. Archbishop to permit an investigation into the life and virtues of the Rev. Missionary with the view of

taking the necessary measures for having his name ultimately placed on the Catalogue of the Saints, in case the inquiry should result in establishing his pre-eminent holiness of life. St. Mary's Cathedral, San Francisco, Nov. 24th, 1882. W. Gleeson, Secretary."

The Archbishop acceded to the wishes of the Fathers of Santa Clara and of his Council. On December 5th, 1882, with the consent of the Jesuit Superiors, he appointed the Rev. Benedict Picardo, S. J., Notary of the Process to be instituted. The Rev. Father took oath on the same day before the Archbishop in the presence of the witnesses, the Rev. George Montgomery and the Rev. Joseph Bixio, S. J. Father Picardo took great pains to find trustworthy persons who had known Fr. Magín, and others who might tell the facts as learned from eye-witnesses. He traveled all over the country from San Rafael to Mission San Antonio, took the depositions on the spot in the presence of priests or other creditable persons, and succeeded in discovering a large number of surviving men and women, who had been more or less acquainted with the servant of God. These witnesses and others were called to Santa Clara, where the sessions began about the middle of August, 1884, as we know from a letter which the Archbishop on August 11th wrote to Rev. Joseph Bixio, S. J., who had been appointed Vice-Postulator in the case. "The main

thing now is to organize," His Grace says, "and to secure the testimony of the old witnesses. . . . I will take along with me plenty of suitable paper, Spanish wax, seals, a tin box and key in which to lock the work when adjourning, as prescribed. . . . I have made all necessary appointments, and will notify the officers again. Please tell Father Congiato that, probably, I may be with him Saturday evening or Sunday morning so as to confer with him."

All this shows that Archbishop Alemany was deeply interested. In truth, he was the moving spirit in the whole proceeding. It was he that wrote to different localities in Spain for information about the antecedents and early youth of Fr. Magín Catalá. He also, though in vain, applied for particulars concerning the holy man's sojourn in Mexico, and saw to it that every formality prescribed by Rome was carried out. More than that, Archbishop Alemany himself approached various pious and wealthy persons in order to procure means wherewith to meet the expenses which must have been heavy.

CHAPTER VII.

The Members of the Ecclesiastical Court.—The Witnesses.—Demand for Corroborative Evidence.—A Life of Fr. Magín.—Removal of Fr. Magín's Remains.—The New Process de Non-Cultu.—The Proceedings.—Ridiculous Non-Catholic Notions About the Canonization of Saints.

THE Court which finally convened at Santa Clara to take the evidence was constituted as follows: Judge, the Most Rev. J. S. Alemany, O. P., Archbishop of San Francisco; Vice-Postulator or Defender of the Cause, the Rev. Joseph Bixio, S. J.; Notary, who had to take down the testimony literally, the Rev. Benedict Picardo, S. J.; Promotor Fiscalis, popularly known as "Devil's Advocate," the Rev. Aloysius Masnato, S. J.; Notarius in Actuarium Deputatus, whose duty it was to compare the copy of the amanuenses with the original of the Notary, the Rev. Vincent Vinyes, O. P. After the testimony had been taken the manuscript of the Notary was parceled out to three scribes or amanuenses, who had to make a copy for the Sacred Congregation of Rites at Rome. The three copyists in this case were the Reverends Lorenzo Serdá, of Oakland, Cal., Emanuel Estragués, and Andres Garriga. The last named at present is Rector of the parish at San Luis Obispo. The copyists were sworn to secrecy until the promulgation of the acts.

Sixty-two witnesses were called and examined under oath. Of this number, twelve laymen and twenty-four women were eye-witnesses to the facts which they related. Six Jesuits, two secular priests, one Franciscan, eight laymen, and nine women had their knowledge from near relatives or other trustworthy persons who had been eye-witnesses. The main object of the investigation was to obtain proof that the servant of God had practiced the theological, cardinal and other virtues in an heroic degree. The alleged miracles merely served as incentives to the process. The result was taken to Rome apparently by Archbishop Alemany himself and there ordered printed.

The Archbishop, soon after the close of the canonical process in behalf of Fr. Magín, resigned and went to Rome. From there he informed his successor, Most Rev. Patrick William Riordan, D. D., that the Sacred Congregation had examined the Acts of the Court, found the evidence to be good, but desired corroborative testimony. The Very Rev. John Prendergast, Vicar-General, was thereupon directed to act as Judge during the subsequent investigation. The Court held one session at Santa Clara, but as nothing could be done until new evidence had been procured, the Rev. Benedict Picardo, S. J., of San José, was directed to present trustworthy witnesses, and to report whenever he was ready. No re-

port was ever made and no other session of the Court took place.

In 1890, the Postulator-General at Rome took steps to further the cause of Fr. Magín. Through the Very Rev. Anselmus Mueller, O. F. M., Definitor-General, now Rector of St. Francis' College, Quincy, Ills., he urged the late Fr. Clementine Deymann, O. F. M., of Watsonville, Cal., to publish a life of the servant of God. In the absence of all historical material, this was an exceedingly difficult task. Fortunately, the Rev. Andrew Garriga, one of the three amanuenses of the proceedings in 1884, had collected most of the testimony given by the witnesses with a view to perpetuate the memory of the holy man of Santa Clara. He readily turned the manuscript over to Fr. Clementine, who rearranged and rewrote the story. For some reason or the other it was never published, and so the cause of good Fr. Magín was again left in abeyance.

In 1904, the writer published a lengthy sketch of Fr. Magín's life, which was based chiefly upon the notes of Rev. Andrew Garriga. It ran through six numbers of the now extinct "Dominicana," a monthly magazine edited by the Dominican Fathers of San Francisco. It was the first time that the holy man's life came to the notice of the general public.

Interest was revived in 1907, when the Jesuit

DEUS MEUS ET OMNIA



SACRED TO THE MEMORY OF
PADRE MAGIN CATALÁ, O.F.M.

BORN AT MONTBLANC,
CATALONIA. SPAIN, A. D. 1761.
BECAME A FRANCISCAN
AT BARCELONA, A. D. 1777,
ARRIVED AT SANTA CLARA, JULY A.D. 1794
HERE HE TOILED. PRAYED. SUFFERED
FOR 36 YEARS.
DIED IN THE ODOR OF SANCTITY.

NOV. 22 A. D. 1830.

BELOVED OF GOD AND MEN. WHOSE MEMORY
IS IN BENEDICTION.

ECCLESIASTICUS. 45. 1

Fathers of Santa Clara resolved to transfer the remains of Fr. Magín from the unmarked grave to the foot of the Altar of the Crucifix, where he had passed so many hours in contemplation and prayer for his people. On digging for the body of the former missionary, it was found that the old coffin had entirely decayed. Only a few bones, some hair, and pieces of habit were left. The pieces of habit were best preserved. The fabric was a coarse woolen cloth and of distinctly brown color. The Fathers and Brothers reverently, though privately, gathered the relics and placed them in a tin box. The lid, which bore a suitable inscription, was fastened down hermetically and then lowered into the tomb on the Gospel side of the little altar. Over the whole was placed a magnificent marble slab with gold lettering, which recites the various dates in the life of the servant of God. At the head of the slab are the Franciscan coat-of-arms, and at the foot are the words from Ecclesiasticus xlvi, 1: "His memory is in benediction."

In 1908, at the request of the new Postulator-General, Very Rev. Fr. Francisco Maria Paolini, O. F. M., the Sacred Congregation of Rites, after examining the testimony obtained in the former process, decided to advance the cause of Fr. Magín by ordering the process *de non Cultu*. This was merely to prove that no public cult had been accorded the servant of God contrary to the

Decree of Pope Urban VIII. A sealed list of questions to that effect was sent to the Archbishop of San Francisco, and by him turned over to the Promotor Fiscalis. The Sacred Congregation of Rites also directed His Grace, Most Rev. Patrick William Riordan, D. D., to issue a decree calling for the writings of Fr. Magín Catalá. This decree was issued on November 6th, 1908, and read from the pulpit of every parish church in the Archdiocese.

With the consent of the Commissary Provincial, Very Rev. Theodore Arentz, O. F. M., the Postulator-General, on September 19th, 1908, appointed the writer Vice-Postulator in the case. This made it incumbent upon him to procure the witnesses and to press the case before the Ecclesiastical Court to be organized by His Grace, the Archbishop of San Francisco. The members of the Court established by the Archbishop on November 6th, 1908, were: Very Rev. Richard A. Gleeson, S. J., President of Santa Clara College, Judge; Rev. Reginald Newell, O. P., Prior of the Dominican Monastery, San Francisco, Promotor Fidei; Rev. Engelbert Gey, O. F. M., Guardian of the Franciscan Monastery, Fruitvale, Cal., Notary; Rev. Maximilian Neumann, O. F. M., Definitor and Guardian of the Franciscan Monastery, San Francisco, Reviewing Notary; Rev. Bonaventure Oblasser, O. F. M., Cursor or Messenger; Rev. William J. McMillan,

S. J., and Rev. William Lonergan, S. J., scribes or copyists. All the members of the Court had to take oath and were pledged to secrecy until the promulgation of the Process, which took place at the review of the case in the latter part of February, 1909.

The sessions began at Santa Clara on Wednesday morning, November 18th. Eight well-informed witnesses testified under oath. The last testimony was received at the last secret session on Wednesday, January 27th, 1909. The last open session was held Saturday, February 20th, under the presidency of His Grace, the Archbishop himself. The documents were sealed and a messenger chosen in the person of the writer, whose business it was to take the papers, together with the few writings of Fr. Magín, to Rome. The cause of Fr. Magín Catalá now rests with the Sacred Congregation of Rites. If everything is found to have been transacted in keeping with the numerous formalities prescribed, and if, after a rigid examination, it is shown beyond a doubt that the servant of God has indeed practiced the theological, cardinal, and other virtues in an heroic degree, then the Holy Father, the Pope, may confer upon Fr. Magín Catalá the title of "Venerable," which, however, entitles to no such veneration as is accorded the Blessed or Saints. When, after that, two first-class miracles have been proved to have occurred

through his intercession, then Fr. Magín may receive beatification, which permits public cult to a limited degree, but is still far from canonization.

We have somewhat minutely stated all that has transpired in the case of Fr. Magín, in order that those interested may understand that the "making of a Saint" is not such a simple and superficial matter as is generally supposed. Ordinary Catholics not infrequently lack knowledge and appreciation of the scrupulous care employed at Rome before as much as the title "Venerable" is conceded to a servant of God. As to non-Catholics, the dense ignorance and the flippant tone that prevail even among reputable historians and writers, when they touch this subject, are remarkable. One instance will suffice for illustration.

Cabéza de Vaca and his few companions, whilst held prisoners by the Texas Indians from about 1529 to 1536, performed some remarkable cures which at least procured better treatment for themselves. "Our method," he writes, "was to bless the sick, breathing upon them, and to recite a Pater-Noster and an Ave-Maria, praying with all earnestness to God, Our Savior, that He would give health and influence to make us some good return. In His clemency He willed that all those for whom we supplicated should tell the others that they were sound and in good health, directly after we had made the sign of the Blessed Cross over them." In connection with

this incident, the apparently honest historian, Woodbury Lowery, on page 194 of "The Spanish Settlements in the United States, 1513-1561," New York, 1901, sees proper to remark: "Perhaps when the storm of controversy aroused by this first of miracles performed upon our soil shall have been quite forgotten, another saint shall be added to the Calendar worthy to become the patron of the present State of Texas."

PART II.
VIRTUES.



“By their fruits you shall know them.”

(Matt. vii, 20.)

WE have now to consider the virtues that adorned the servant of God. Mother Church, as we have seen, authorized an investigation as soon as her attention was called to the prodigies said to have been wrought by Fr. Magín Catalá, and to the remarkable devotion for him which continued for more than half a century after his death. The object was to ascertain whether the wonderful man had practiced all the Christian virtues in an heroic degree, so that he could be set up as an example worthy of imitation. The Catholic Church, it must be remembered, has standards of sanctity quite different from those of the world. Unless it is proved beyond a doubt that the candidate for the honors of the altar excelled in the exercise of the theological, cardinal, and other virtues, alleged miracles have no weight in her eyes. Miracles, indeed, are not necessary to determine the holiness of a person.

Whether or not an individual possessed the virtues mentioned in an heroic degree must be inferred from his words and acts. These are the fruits of his interior, and “by their fruits you shall know them,” Christ, Our Lord, Himself has given us to understand. Now “whosoever,” says Cardinal Aguirre, as quoted by Fr. Palou, in the

Life of Fr. Junípero Serra, "is found always and with all the energy of his mind to have observed not only the Commandments, but also the Evangelical Counsels, to the last moment of his life, and never to have swerved from that difficult and narrow path by word, deed, or omission, and that, too, according to the general opinion of men who admire such perfection of life in mortal man, he indeed with probability is believed to have been endowed with the infused virtues in an heroic degree, and also with the acquired virtues in the same degree."

Pope Benedict XIV * describes the signs of heroic virtue in these words: "In order that a virtue be heroic it must effect that he who possesses it works with ease, with promptitude, and with cheerfulness beyond the ordinary from a supernatural motive, with self-denial, and with subjection of his affections."

The virtues, which must be found in a true saint and which he must have practiced in so eminent a manner and *dégree*, if he is to be admitted to the calendar of the Church, now follow in their regular order. Let us hope that Mother Church will find that Fr. Magín Catalá has proved himself a hero in every one of them.

* De Serv. Dei Beatif., cap. xxii, lib. 3.

THEOLOGICAL VIRTUES.

FAITH.

"Without faith it is impossible to please God."

(Hebr. xi, 6.)

“**F**AITH,” according to St. Paul, “is the substance of things hoped for, the conviction of things that appear not.”¹ “Substance he calls it,” says St. Bernardine of Siena,² “because like a foundation it sustains the whole spiritual edifice.” Hence faith is the most necessary of all virtues; but there are degrees in faith. St. Bonaventure³ distinguishes three degrees. The first is attained by the generality of Christians, who, without higher science and holiness, accept the teachings of the Church as the word of God. In the second degree the soul, with the aid of the supernatural gift of understanding, penetrates more or less what she accepts as true. To a soul that has reached the third and highest degree, faith communicates such a firm conviction and such a clear view of the things which she believes that she appears to see them with her eyes. This last degree of faith Fr. Magín doubtless attained, as the narrative will demonstrate.

¹ Hebr. xi, 1.

² Sermo 2 de Dom. Quinq.

³ De Gradibus Virtutum.

St. Antonine, O. P., Bishop of Florence,⁴ enumerating the signs from which the depth of a person's faith may be judged, says, "One's faith may be proved to be great, if, in the first place, he has an exalted idea of God." Fr. Magín's view of the Divine Majesty must have been of the highest order, inasmuch as he sacrificed everything that the world and human affections cherish for his Creator and Savior. For his God he abandoned parents, relatives, worldly comforts and prospects, mother country, and the beloved solitude of his monastery, in order to bring the knowledge of God to the rude, dull, and unappreciative Indians of California. For God's sake, he went to the mountains and deserts in search of heathen natives, in order to gather them beneath the Cross of Santa Clara, all the while tormented with disease and other sufferings which would have disheartened a soul imbued with less fervent faith. Only the deep conviction that God was supereminently worthy of all these sacrifices, and many more, could have induced the zealous missionary to persevere at his post to the end of his life, not only bearing his afflictions with cheerful resignation, but adding to them by means of self-inflicted tortures which cause even unworldly hearts to shudder.

⁴ Sum. part 4, tit. 8, cap. 3, sec. 7, as quoted by Fr. Palóu in "Vida," 315.

Eager to communicate the faith that makes happy, and in obedience to the missionary regulations observed at all the California missions, Fr. Magín would daily give two instructions to the converts, alternately in Spanish and Indian. The children were taught apart from their elders later in the day. The holy pastor insisted that all should learn the Christian doctrine well, and for that reason he would not weary of the endless repetitions demanded by the dullness of the natives. On Sundays and holy days, and there were many more of the latter than now, there would be the sermon during holy Mass in Spanish for both the colonists and Indians, and in the afternoon another for the Indians in their own language. During Advent and Lent there would be additional instructions in keeping with those seasons. In Lent Fr. Catalá would dwell especially on Passion of Our Lord, the Sorrows of Mary, how to make the Way of the Cross, which on Fridays would be held on the famous Alameda half-way to San José, how to make a good confession and how to receive holy Communion worthily; for he took care that every one complied with the Easter duty. During the month of May, and on the feasts of the Blessed Virgin, he would explain and urge the recital of the Rosary, which, with the Litany of Our Lady, was said in common by the Indians every day.

A great longing possessed the servant of God

to have all men share in the happiness of the Christian faith. For that purpose "he would expose his life to danger," Nazário Galindo testified, "by walking in search of Indians. I have seen him go with my father as far as the San Joaquin River, about one hundred miles, in order to attract the pagans to the mission so that he might teach them the truths of religion." People insisted that some of his journeys could not have been accomplished without a miracle in view of the sufferings which they entailed on account of the wretched state of his health. His desire for the conversion of the Gentiles became so intense that there were those who claimed that the holy missionary had gone into the mountains to instruct and baptize some poor savages unable to reach the mission, though Fr. Magín at the time had not left Santa Clara at all; in other words, that he had been in two places at the same time.

After the converts had been instructed and baptized, Fr. Magín saw to it that they regulated their lives according to Christian morals and discipline. He insisted that they should render themselves worthy of the blessings which faith bestowed. This was no easy matter. The neophytes were required to put restraint upon their passions, and to become industrious in order to earn a living in a decent manner. This was unknown to them in paganism. In truth, the male

Indians regarded labor with contempt, and any kind of restraint as incompatible with their notions of liberty. Christian faith, however, taught that subjection of the animal instincts resulted in liberty of the mind, and therefore demanded that the applicant for admission into the Christian community should change his pagan habits. Not a few of the neophytes, like the Jews of old, tired of the new life and longed for their former unbridled customs. Like a good shepherd the servant of God would follow them when they ran away, in order to induce them to return. Generally he would succeed, but sometimes to his intense grief he would fail. As a rule, the converts remained faithful.

The fruit of his apostolic labors may be seen in the mission records still preserved at the Jesuit College of Santa Clara. From September 1st, 1794, for instance, to October 27th, 1827, after which date his crippled condition made it impossible for him to officiate, Fr. Magín alone baptized three thousand and sixty-seven persons. Few of these were white. Of this number fifteen hundred and fifty-three were over nine years of age, consequently Indian converts; the rest were mostly the children of neophytes.

From the exalted view which Fr. Magín held about God Almighty resulted his contempt for everything worldly that he might enjoy the company of God. With St. Paul he could truly say,

"I count all things (earthly) as dung that I may gain Christ."⁵ This, according to St. Antonine, is the second sign of superior faith. It will stand out clearly when we speak of the vow of poverty which the holy missionary observed to perfection.

The third mark of heroic faith St. Antonine finds in a person who trusts in God notwithstanding all adversities. That Fr. Magín's faith possessed this quality will become evident as we describe his fortitude.

Lastly a person manifests faith in an eminent degree when he does not cease performing good works. To grow weary in doing good and in continuing faithful to one's duties is one of the severe temptations of spiritual life. St. Paul, having learnt its danger from experience, warns the faithful to be on their guard and "not to fail in doing good; for in due time we shall reap not failing."⁶ Doubtless Fr. Magín encountered the same temptation, and with him the trial must have been far more keen, because of his almost lifelong battle with disease. He lived by faith, however, and his faith was of the superior order which remains unshaken, though "prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed."⁷

⁵ Philip. iii, 8.

⁶ Gal. vi, 9; II Thess. iii, 13.

⁷ I Cor. xiii, 8.

In his last years the servant of God could but painfully limp along with the help of an attendant. Nevertheless he insisted on visiting the sick in order to administer the Sacraments, to give consolation, or to provide the necessities of life. He might indeed have sent his companion, who would gladly have relieved the infirm missionary; but Fr. Magín had not the heart to load additional burdens upon his assistant as long as there was any possibility of performing the work himself.

When, in the latter part of his life, the holy man could no more ascend the pulpit, nor even stand at the communion railing to instruct or preach, he would not dispense himself and let the people go without hearing something of God and divine truths. Seated in a chair at the railing he would preach with his usual fervor as though nothing ailed him. "It happened," Josefa Flores testified at the examination in 1884, "that weakness overcame him and he fainted in his chair. People would then weep for fear of losing their pastor."

The holy man's style was very effective, says a witness. It moved the hearts of sinners to repentance and inspired fear of God. His voice was sonorous, and he spoke with all the conviction and fearlessness of an apostle. J. A. Forbes, a Scotch convert, who held the office of British Consul on the Pacific Coast, and who later acted as secretary and as teacher for Fr. Viadér, de-

clared that Fr. Magín spoke like a man inspired. "It was my great privilege," he related, "to know as zealous a man as St. John Chrysostom, and I think fully as effective as a preacher. I refer to Fr. Magín Catalá."

A great many witnesses, including Mr. Forbes, according to his son, Alonzo Forbes, and his daughter, Mrs. Clara Suñol, now of East Oakland, related that on certain occasions, notably on Good Friday and in Lent or in Advent, the servant of God would take a small wooden box to the pulpit, or later on place it upon the small table at the railing where he preached. After a little while he would open the lid and startle the people by taking from the box a human skull. He would place the hideous thing upon the lid, and then addressing it, he would call upon its owner to give an account of the life she had led and spent in sin. Intensely agitated himself, the preacher, in glowing language, would turn to the skull and exclaim: "Where are now thine eyes, O skull? those eyes with which thou didst strive to entrap thy dupes into thy snares? Where are the ear-rings that dangled from thine ears? Where are those voluptuous lips and the vile tongue with which thou didst slander thy neighbor, and with which thou didst give expression to frivolous and immodest language to the scandal of all? Where are now those painted cheeks with which thou wouldst deceive and beguile? Where are now

those naked arms with their jeweled bracelets? Where is that hair that flowed loosely over thy naked shoulders, or was nicely bound up and on which thou didst waste precious time, and with which thou wert trying to capture immortal souls to lead them to perdition? Where are now those costly dresses that covered thy vain person, and by means of which thou wouldest make a showy appearance among thy kind? All has vanished like the smoke in the air! O vanity of vanities! They caused thy damnation! Thy soul is in hell!"

On such occasions, said Bernarda Valencia with others, the people were awfully terrified and wept abundant tears. "Many women," Mr. Forbes tells us, "would be so affected by the eloquence of the priest that they actually fell into spasms, fainted, or would cry aloud for pardon." Some claim that Fr. Magin would add the remark that the person, of whom the skull had been a part, was indeed in hell; that he knew it; and that they knew her; but that he would not in pity for them reveal the name. The holy man's words also made an extraordinary impression whenever he spoke on the last things of man, death, judgment, hell, and paradise. His sermons as a rule had a powerful effect, because everybody knew that the preacher was not declaiming, but thoroughly felt what he announced inasmuch as all were aware of his most penitential life.

In preaching, the holy missionary was especially severe against gambling, immodest dancing, and extravagance in dress. Among the colonists of those days these vices caused no less distress and sin than now. "To this day," Mrs. Suñol, grand-daughter of Juan Crisóstomo, who acted as Fr. Magín's mayordomo, related to the writer, "even now I feel the fright, the horror, aroused in us girls at what Fr. Magín preached on extravagance in dress, as told us by my grandfather. In consequence, neither my sister nor I would ever wear any jewelry."

Sometimes, notably in Lent, when speaking on the Passion of Our Lord, Fr. Magín would seize the crucifix, which he always wore on his breast, and would hold such tender dialogue with his Crucified Love that the audience were moved to tears of repentance.

The holy missionary would not only instruct his people in the faith and the duties which it imposes, but he also warned them against the dangers that would beset their faith. Whether he read the signs of the times, or whether Almighty God allowed him to see far ahead into the future, it is impossible to determine; but in his anxiety for the preservation of the faith which he cherished, Fr. Magín warned Indians and colonists to love their religion and to instil it into the hearts of their children. "Other religions," said he, "will appear which are not of

God. They will erect houses of false worship and will teach different doctrines which you have not heard from me. Many of you will grow cold in the faith, and will give up practising your religion." Nearly all those that bore witness at the official examination gave testimony to this prophecy, or whatever it may be called. His announcement, at all events, demonstrated how deep was his own conviction and how solicitous he was to have the "faith more precious than gold"⁸ preserved in his people and their descendants because eternal salvation depended upon it.

The result of this incessant care that his people should know God and their religious duties thoroughly was observed many years after the holy man's death. Rev. Benedict Picardo, S. J., who for thirty years labored in California as missionary and who at the time was assistant priest at Santa Clara Mission, testified: "I have always found the faith most firmly established in all, and never was it shaken by adversities, error, or heresies; never have I heard that an Indian or a Californian (Mexican) renounced it; and, though very many fell into vices and scandals, they never denied their faith, and at least in peril of death they always asked for the aids of religion."

Juan Crisóstomo Galindo, Fr. Magín's steward, general helper and close imitator, though he could

⁸ I Pet. i, 7.

neither read nor write, had an extraordinary memory. He could recite all the prayers and hymns which the servant of God used, and could moreover quote long passages from the sermons. Much that we know of the holy missionary of Santa Clara comes through this faithful disciple. "On every occasion," his granddaughter told the writer, "my grandfather would exhort us to adhere to our faith, and to pray for a strong faith, for so Fr. Magín had taught the people. It is therefore so strong in me that it could not be destroyed. I feel it in me strong, now. Every night till twelve I am on my knees saying the prayers and the rosary which my grandfather taught us children as coming from the holy man of Santa Clara. I therefore loved Fr. Magín, though I did not know him and have never seen him."

Pope Benedict XIV mentions a few other marks of a superior faith, which we shall touch but briefly. The first is the external profession of what one believes interiorly. Inasmuch as every act of virtue, according to St. Thomas⁹ is in a manner a solemn avowal of one's faith, the whole life of Fr. Magín was one uninterrupted exercise of intense faith, because it was an unbroken chain of most fervent acts of virtue.

Secondly, the learned Pope says, the faith of a

⁹ 2. 2dae, q. 124, art. 5.

person may be inferred from the exactitude with which he observes the Commandments of God and the Church. Not only would the servant of God, Fr. Magín, keep the Commandments and Precepts faithfully, but he zealously urged all under his care to do likewise. He would, if necessary, correct and chastise the wilfully delinquent; but in order to do so justly he would allow no one to remain ignorant of his obligations towards God, the Church, the neighbors, and himself. No one ever accused the holy man of not observing what he demanded of others.

A most conclusive sign of divine faith Pope Benedict mentions in the third place. It is close union with God in prayer. All the witnesses bear testimony to the holy missionary's love of prayer. Wherever he went he appeared to be lost in devotion, his lips would be seen to move, and he was heard uttering devout aspirations. Prayer was one of his common subjects of instruction. While journeying alone, or in company with others, he would be conversing with God. He would also urge his attendants to join him in reciting the rosary while wandering along the road in search of converts or when visiting the sick. The rosary hanging at his side was not a mere ornament. He recited it frequently. When he had died some one took it away and prized it as a most precious relic. In the course of time it was lost; only the little cross attached to the

rosary was recovered and is preserved at the College of Santa Clara.

Finally, St. Thomas of Aquino points to the working of miracles as an evidence of true and heroic faith. Though it is not necessary by any means that the candidate for the honors of the altar should have worked miracles while alive, Fr. Magín in this respect is not found wanting, as will become evident when we treat the subject in its proper place. From what has been related it is clear that the faith of Fr. Magín Catalá was like that of Moses who "looked unto the reward," "for he endured as seeing Him that is invisible."¹⁰

¹⁰ Hebr. xi, 26, 27.

HOPE.

“Let us hold fast the confession of our hope without wavering, for he is faithful who hath promised.”

(Hebr. x, 23.)

According to St. Bernard,¹ “in as far as one believes in so far does he hope.” Hence, we may infer the degree of Fr. Magín’s hope from the quality of his faith; for hope proceeds from faith like the rays from the sun. This noble virtue, the first-born child of faith, by means of which, relying upon the goodness and promises of God, we expect to obtain life everlasting, is implanted in baptism. It grows with the years in proportion as faith increases. It raises the heart of the earthly pilgrim heavenward to Him who “continueth faithful,” and who “cannot deny Himself.”² In this virtue lies the motive power which carries the soul towards its supernatural destiny, and the strength which overcomes all difficulties of mortal life. Hope, according to St. Bonaventure, is the strong column which is placed upon the solid pedestal faith, and thus upholds the entire spiritual superstructure.

It was this hope of a better life to come which

¹ Dom. in Pass.

² II Tim. ii, 13.

prompted young Catalá to abandon the vanities of the world at the early age of sixteen in order to consecrate himself to the service of God who rewards superabundantly. As further proof of the hope which animated him, it is enough to point to his conduct throughout the years of his bodily infirmities. His physical ailments were coeval with his ministry in California. They would have disheartened any ordinary man and would have caused him to leave his post in despair of doing any good. Fr. Magín could well apply to his own condition the words of St. Augustine, "Justly to me hope is strong in that Thou wilt cure my languors through Him who sitteth at Thy Right and appeals to Thee for us; otherwise I should despair. Many also and great are my languors, but more powerful is Thy medicine."³

This absolute confidence in God, coupled with good faith, at length, produced in the heart of Fr. Magín an intense longing to possess his beloved Savior in heaven. It was akin to that of St. Paul, who wished to be dissolved in order to be with Christ.⁴ An incident, for which José Antonio Alvíso vouches, will illustrate this. One day during Holy Week the servant of God knelt at his customary place before the great Crucifix

³ Confes. lib. x, cap. 43, tom. i.

⁴ Philip i, 23.

in the church of Santa Clara. Besides Alvíso, several other persons were present performing their private devotions. Suddenly Fr. Magín was heard to sigh aloud in Spanish, "When, O my God, shall I see Thy glory? How much longer shall my banishment last in this valley of tears?"⁵ Awe-stricken, Alvíso heard the answer coming from the cross, "Soon thou shalt see God in glory."⁶ "José A. Alvíso," my informant Alonzo Forbes, now Justice of the Peace at Jolón, California, affirms, "was a man of unimpeachable veracity. His integrity was never questioned. He possessed more than average intelligence, and was the head of a large family."

When we reflect, as St. Bonaventure teaches,⁷ that acts of virtue are so many acts of hope, we can readily understand that Fr. Magín's life must have been a continuous exercise of this most noble virtue. Nothing, say the Auditors in the Process of Canonization of St. Francis Xavier, demonstrates more effectively the hope of any one than the exercise of good works and of virtuous acts. Pope Benedict,⁸ adding his confirmation to this declaration of the Auditors, remarks that "all

⁵ "Hasta cuando, Diós mio, veré tu gloria? Que tanto mas durará mi destierro en éste valle de lágrimas?"

⁶ "Pronto verás á Diós en la gloria."

⁷ 3 Sent. dist. 26, q. 4.

⁸ Lib. iii de Canon. SS. cap. 23, sec. 2, num. 16.

good works argue hope, and all good, excellent, and sublime works demonstrate excellent, sublime, and heroic hope." Fr. Magín's life was a long chain of good works performed under peculiarly distressing circumstances, through which only heroic virtue could have sustained him. Nevertheless, as one who knew him well testified, our servant of God was never seen discouraged. In all untoward occurrences and conditions he would put his trust in God, and in his sermons he frequently exhorted his hearers to trust in God, no matter what happened.

CHARITY.

"The charity of God is poured out into our hearts." (Rom. v, 5.)

1. LOVE OF GOD.

IN the opinion of St. Gregory,¹ the degree of one's faith and hope is also the degree of one's love of God. As both faith and hope of Fr. Magín appear to have been heroic, his charity could not have been less. "Charity the Great Apostle² rightly calls the bond of perfection," St. Gregory writes,³ "because the other virtues indeed generate perfection, but charity links them together in such a manner that they can not be separated from the mind of the lover. "Charity," St. Proclus, patriarch of Constantinople, exclaims, "is the climax of our holy religion."⁴ "Now remain faith, hope, and charity, these three, but the greatest of these is charity," St. Paul declares.⁵

The marks by means of which the heroism of this queen of virtues may be recognized are enumerated by Pope Benedict XIV.⁶ The first is zeal for the Divine Worship to the end that

¹ Hom. 22 in Ezech.

² Colos. iii, 14.

³ Regist. lib. 4, ind. 13, cap. 95.

⁴ Quoted by Palóu.

⁵ I Cor. xiii, 13.

⁶ Can. Sanct., de not. et sig., lib. 3, sec. 3, cap. 3.

God may be loved and glorified by all. This implies, first of all, a tender affection for the house of God, or the place of Divine Worship. Christ, our Lord, Himself manifested this quality of true love of God in a striking manner. Not only did He observe the ceremonies prescribed by the Law of Moses in every particular, but we know Him to have twice shown Himself highly indignant to the extent of employing physical force, when He noticed that the mere vestibule of the temple of God was put to other than religious uses, "and He suffered not that any man should carry a vessel through the temple."⁷

A similar reverence for the house of God controlled Fr. Magin. Usually all the work about the mission churches and the dwellings of the Fathers was performed by male Indians. They also would serve at the altar and sing in the choir. For both these services the servant of God instructed and drilled the youths himself. However, for washing the linen used at the altar Fr. Magin engaged an intelligent Spanish lady, the mother of his friend Juan Crisóstomo, in order that everything about the sanctuary might appear worthy of the Sacramental God, ever present in the Tabernacle. Another practise observed at Santa Clara gives evidence of Fr.

⁷ Mark xi, 16.

Magín's deep reverence for the sacred place. The male Indians, especially during their festivities, and the pagans generally, would wear feathers, ribbons, and other gaudy decorations on their heads. Whenever they arrived at the church these Indians had to remove all their ornaments, for the holy man would not permit them to enter the sacred edifice save absolutely bareheaded. The Indian women and girls, on the other hand, wore a shawl over their heads, whilst Spanish ladies invariably covered themselves with a mantilla or black veil. Every one that entered the church would dip the fingers in the holy water vase and in Spanish say reverently, "Holy water, blessed by God, cleanse my body and save my soul." Then making the sign of the Cross the worshiper would say, "By the sign of the holy Cross deliver us, O Lord, our God, from our enemies." It is not probable that this practise originated with Fr. Magín, but he evidently fostered it among the neophytes and others, since it was general at his time.

From Tomás Hernández, the daughter of a soldier, and from Felix Buélna, who served Fr. Magin at the altar, we have the information that the servant of God would celebrate the holy Sacrifice of Mass slowly and with extraordinary devotion. Felix asserts that Fr. Magin on such occasions seemed to be in ecstasy. It is unfortunate that the examiners failed to question the

many eye-witnesses about the holy missionary's observance of the rubrics, ceremonies, his manner of administering the Sacraments, his conduct while performing other religious and ecclesiastical functions, and many other little things. Save the accidental remarks of Buélna and Tomás Hernández, which do not even appear in the official record, though they were corroborated much later by the grand-daughter of Juan Crisóstomo Galindo, no information on those points has come down to us. Yet the holiness or worldliness of a person is probably nowhere more quickly detected than in the reverence or irreverence displayed while performing the slightest religious or ecclesiastical function. This evidence is far clearer than the working of miracles. A Judas could work miracles, and evil spirits may effect prodigies, but nowhere as in the sacred ceremonies does a person show that he is filled with awe for the Divine Majesty for whose sake the smallest rubrics are prescribed. By way of illustration two instances from the lives of saints will suffice. St. Teresa was in the habit of saying that she should have her head cut off rather than omit the reverent inclination of the head at the Gloria Patri. St. Francis of Assisi directs his sons to pick up and to put in a decent place scraps of paper which happened to contain the Name of Jesus or other sacred words. Reverence is, indeed, written all over the lives of the

true servants of God. It is a distinctive mark of deep faith and genuine love of God. Hence we must conclude from the whole character of the man that Fr. Magin excelled in exactitude and reverence with regard to everything that pertained to the worship of God.

From what has been said it is evident that the holy man must have been filled with a tender devotion for Jesus in the Holy Eucharist, since he was so particular to impress the Indians as well as the colonists with a sense of the sanctity of the very building under the roof of which Christ dwells hidden beneath the Sacred Species. Fr. Magin also celebrated Holy Thursday, and above all Corpus Christi Day, with all the splendor possible in order to make his dull Indians grasp the wonderful truth that here is truly "the tabernacle of God with men,"⁸ and that there is "no other nation so great that hath gods so nigh, as our God is present to all our petitions."⁹ At Santa Clara Fr. Magín, on Corpus Christi Day, had three altars erected outside the church at some distances apart. The procession would pass out through the front door, make a stop at every one of the three altars, and then return through the puerta de costado, or side door, which was within a few feet of Fr. Magin's room. The Indians

⁸ Apoc. xxi, 3.

⁹ Deuter. iv, 7.

would sing the hymns in Latin as prescribed. Juan Crisóstomo would swing the censer.

Like St. Paul, who exclaimed, "I judge myself to know nothing among you, but Jesus Christ and Him Crucified,"¹⁰ and like his holy Father St. Francis, Fr. Magin appears to have centered all his affections in Christ Crucified. At the foot of the great Crucifix, which still looks down upon the devout visitor, the zealous missionary sought inspiration as to what he should preach, guidance out of his difficulties, consolation for the waywardness of his flock, strength to persevere, and even rest for the body. Instead of retiring to his cell, he frequently would pass the night before his Lord on the Cross, lost in meditation, or sighing for deliverance with St. Paul, until nature demanded recognition and he fell asleep where he knelt. Often the faithful Juan Crisóstomo would thus find his pastor on opening the doors in the morning. It was common talk among the Indians and colonists that these nightly vigils at the foot of the Cross were not without wonderful occurrences.

Naturally, the Sufferings of the Savior very often furnished the subject for the holy man's sermons and instructions, since his mind and heart were so absorbed by his Crucified Love that he seemed to feel at home nowhere save at

¹⁰ I Cor. ii, 2.



THE FAMOUS CRUCIFIX IN THE CHURCH OF SANTA CLARA.

the feet of the Crucified. He sought by every means to excite a similar devotion for the Passion of our Redeemer in the hearts of all, and therefore, besides preaching on the subject, he had the Stations of the Cross erected along the Alameda halfway to San José. Every Friday Fr. Magin with the Indians would begin the Way of the Cross before the altar in church at three o'clock in the afternoon, and then visit every station in turn. The great Crucifix, at his time, was borne in this procession by Ignacio Alviso. He was supported by an attendant on either side, and they doubtless relieved him by turns, as the image is very heavy. In Holy Week the servant of God discarded his sandals and walked the whole distance barefooted.

He moreover taught the people to foster a tender devotion for the Most Precious Blood of Jesus, and for this purpose instructed them to recite a little prayer to the Precious Blood in connection with their night prayers. Similarly the zealous pastor tried to implant into the hearts of the children a deep hatred for sin which caused the shedding of our Lord's Blood. To that end he taught them a little verse expressive of horror for having offended Jesus.

In this connection a custom which obtained at Santa Clara may find place here. Whether it originated with the holy man it is impossible to determine, but he certainly encouraged it.

After the Consecration in holy Mass, everyone in the congregation would extend the arms in the form of a cross, after the manner in vogue among the Franciscans, and in this position they united their devotion with the priest at the altar until about the end of the Pater Noster. Better than words this beautiful and expressive ceremony just at that period must have impressed the slow comprehension of the Indians with the Real Presence of the Savior upon the altar.

A man so full of love and sympathy for Christ Jesus could not help being devoted to the Blessed Mother of Jesus. Every morning the whole Indian population would assemble for their morning prayers in the enclosure before the church. There the holy man, first of all, would intone and sing with his neophytes a sweet little hymn to the Mother of God.¹¹ At night the Indians similarly in common, the colonists in their family circle, recited the Rosary and Litany of the Blessed Virgin and sang appropriate hymns to Mary Immaculate. The month of Mary and the feasts of the Blessed Virgin were celebrated with particular splendor just as now and for centuries past. It was all very childlike, very tender, but it forcibly aroused the natives as well as others to a realization of the beauty of purity and sinlessness. Withal,

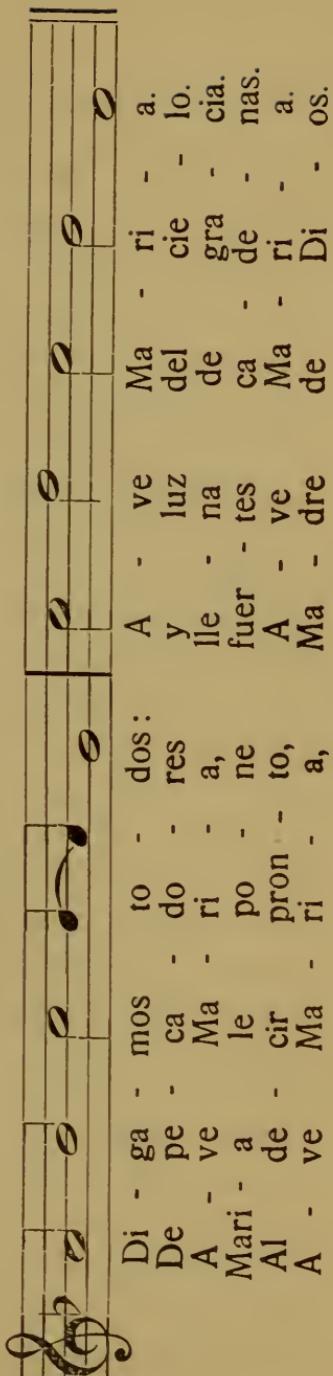
¹¹ See Appendix B.

YA VIENE EL ALBA



1. Ya vie - ne el al - - ba
2. Na - cio Ma - ri - a
3. Na - cio Ma - ri - a
4. La sier - pe fi - fie
5. El in - fi - er
6. To - dos can - te - mos

rom - pien do el con - sue - a,
pa - ra fi - ca - lo
con e - sus pen - cia,
llo - ra tres ve - ces tiem - nas,
no mos en al - ta bla,
la voz,



no others love the Savior so ardently, and no others try so hard not to offend Him, as do those that are filled with affection for His Mother. Fr. Magín himself, as Juan Crisóstomo relates, would not take a drink of water without saying three times "*Ave María.*" Juan Crisóstomo, who in everything endeavored to imitate Fr. Magín, followed the same custom, whence it is that his grand-daughter learned such practises and repeated them to the writer.

Other friends of God were likewise objects of similar devotion on the part of Fr. Magin. The intense love with which the saints on earth and the saints in heaven regard their God seems only to increase devotion among themselves. Hence it is that objection to the veneration of the saints in heaven comes only from those that are abjectly ignorant on the subject, or from those that possess nothing in common with the saints. All the real friends of God in the past cultivated a great devotion for the glorified heroes of God in heaven, since they well knew the value of their intercession. They would occasionally take a lively interest in spreading devotion to their patron or favorite saints, as we see from the lives of St. Alphonsus and St. John Capistrano. The latter exerted himself to the utmost to have Bernardine of Siena canonized. The witnesses and examiners at the former investigation overlooked this feature in

Fr. Magín's life, but, thanks to the extraordinary memory of Juan Crisóstomo Galindo, we have prayers in honor of several saints which the servant of God taught his people to use. One little devotion is directed to God in honor of St. Emigdio for the purpose of having earthquakes averted through that saint's intercession. A long prayer is in honor of the saint of the respective day. Another devotional exercise consists of the well-known "Responses" to St. Anthony of Padua.

A devotion very dear to every Catholic is the tender affection for one's own Guardian Angel. The servant of God, accordingly, urged his Indians and the colonists never to forget the good, watchful spirit ever at their side, and daily to recite a prayer to this faithful celestial friend.

Nor were the dead forgotten. We have few particulars, owing to the oversight of the examiners, but from the fact that the descendants of those that heard and saw the servant of God preserved an ardent affection for the Poor Souls in Purgatory, made Novenas in their behalf, and had holy Masses celebrated for them, we can gather that Fr. Magin himself must have taught and practised as much. At any rate, he had the bell of Santa Clara toll for the dead every evening at eight o'clock. This was the sign for Indians and colonists to withdraw to their homes, say the prayers for the dead, and

perform their night devotions, which usually consisted of the Rosary and Litany with a number of other prayers and some hymns.¹²

Another sign of true love of God is the fondness manifested for hearing or reading about God and divine truths. We have already seen that Fr. Magin never tired of speaking about the Creator and Savior of mankind, and that his instructions embraced all the truths of the Catholic Catechism. In this respect he was a true apostle, as Fr. Vincente de Sarriá and Fr. Mariano Payéras, Franciscan commissaries of California, reported to the higher superiors in Mexico. It is superfluous to dwell upon this further. "He that is of God, heareth the words of God,"¹³ is a mark of affection for God which Christ Himself indicated.

There are other characteristics that distinguish the true lover of God, which may as well be omitted here, inasmuch as they are included in what has already been said or may be related further on. We shall dwell upon but two more. They are indicative of every true saint, and they are pointed out by Christ Himself. "Greater love than this no man hath that a man lay down his life for his friends."¹⁴ Fr. Magín, not merely by one, albeit most painful, act gave his life for

¹² See Appendix C.

¹³ John viii, 47.

¹⁴ John xv, 13.

DIOS TE SALVE MARIA

Dios te sal - ve
Y ben - di - ta
San - ta Ma - ri -
A - men Je - sus

Ma - ri - a,
tu e - res
Ma - dre
re - pi - ten

Lle - na de
Pa - lo - ma
De Di - os te
Con con - so -

gra - cia,
blan - ca,
lla - men,
nan - cia,

El Se - nor es con - ti - go,
En - tre to - das a - que - llas,
San - tos Ange - les y hom - bres,
San - tos Ange - les y hom - bres,

Vir - gen sa -
Mu - je - res san -
Te ha - gan la sal -
Te ha - gan la sal -

da.
tas.
ve.
ve.

his God, but like Christ he sacrificed all the days of his monastic and missionary existence through a chain of most distressing circumstances and difficulties. For thirty-four years, that is to say, almost immediately after entering upon his missionary career in California, the servant of God suffered the tortures of most excruciating infirmities, working all the while with restless zeal for rude Indians and unappreciative colonists. At the same time he would observe the Rules of his Order and the Constitution of his College faithfully. Then, still thirsting for sufferings, he invented other means of mortification and self-denial in order to imitate his Love and in a manner to compensate Christ for the sufferings undergone in behalf of mankind.

Love of prayer, and especially contemplative prayer, is one of the surest signs of a heroic love of God. In this particular Fr. Magin excelled, as we have already had occasion to learn. The very children were aware of this trait, and held him in awe as one who communed with Almighty God. They would peep through the keyhole or the cracks in the front door of the church, in order to watch the holy man at prayer before the altar of the great Crucifix. Sometimes they heard him speak aloud to the Crucified. Awe-struck the little Indian boys and girls would whisper while going away, "The Father is talking to God!"

A man so much given to commune with his Savior would naturally endeavor to excite his people to cherish a similar love for prayer, inasmuch as it makes the friends of God fancy themselves in heaven, so that it requires a strong effort on their part to disengage themselves from its raptures. It makes them seem to anticipate their occupation in heaven, as St. Francis of Assisi, one of the greatest contemplatives, insinuates in these words: "When we pray, we speak to God, and God speaks to us. We then already lead the life of the angels in heaven, for then at least we are in the society of angels."

"On one occasion," says an eye-witness, "when it had grown very late and Fr. Magin was still before the Crucifix in church, as was his custom, Fr. José Viadér, the assistant, went to him and very gently said, "Father, it is enough now; it is already very late." The servant of God allowed himself to be led away, but reluctantly as we may well believe, from his beloved conversation with his Lord. An attendant asserted that Fr. Magin never went to bed; but that he would remain on his knees praying until sleep overpowered him, and he fell asleep just where he was, in the church or in his cell. In fact, when he was wanted and could be found nowhere, he would certainly be in church at his chosen place. What has been related will suffice to demonstrate that Fr. Magin was possessed of an all-

absorbing love for God. We now turn to his love for fellowmen.

2. LOVE OF NEIGHBOR.

"My little children, let us not love in word, nor in tongue, but in deed and in truth."

(I John iii, 18.)

The servant of God opened his heart in extraordinary love not only towards his Creator and Savior, but, obeying Christ's command, he in a similar manner embraced all fellow men. If other evidence were wanting, his apostolic labors would demonstrate the high order of his charity. Much of what has been said under the head of Faith applies here. What the several witnesses repeated under oath concerning Fr. Magin's effusive affection for the living images of God, which made him toil and suffer as he did for the very savages, not after the manner of calculating philanthropists, but because in every human being he recognized the picture of the Creator, sets the virtue of Christian charity as practised by the holy missionary in the clearest light. He would hasten to alleviate the bodily as well as spiritual necessities of every one. He would make his way painfully to the hovels of the pagans, send or carry eatables and clothing, and by his persuasive, gentle manner prevail upon them to avail themselves of the means of salvation under the shadow of the mission

cross. If they refused, he would yet bear with their ignorance and rudeness, and endeavor by every means possible to gain at least the little ones. If the elders submitted, he would treat them still more tenderly, and lead them to Santa Clara rejoicing that he had won over so many sheep for his Divine Master.

As his charity perceived the damage wrought by sin in the souls of his wards, it also impelled the solicitous pastor to advise and urge his flock, in season and out of season, to adopt Christian habits, to detest vice and disorder, to practise virtue, to avoid the occasions of sin, and to frequent the Sacraments, in order to obtain the strength necessary to cope with temptations. According to Spanish laws and the happy system in vogue in the missions of the Pacific Coast, the missionary towards his converted Indians stood in the capacity of father to his children. He had to feed, clothe and teach them; he had also to shield and correct them. Fr. Magín treated all very kindly as all the reports show; but he could be severe when occasions called for it, though that occurred very rarely. Before the Ecclesiastical Court in 1884, Nazário Galindo, then seventy-four years of age, related this incident: "Once he ordered that I should be whipped. The discipline had knots in it. I said to him, 'Father, this hurts awfully.' 'Of course it does,' he replied; 'but the pains of hell

hurt still more.' " Nevertheless, all loved and revered Fr. Magín.

The children engaged Fr. Magín's particular attention. He took great pains to have them well instructed. For them he had only kind words, and the little things of which children are fond, and with which their hearts are so easily won, were at hand as rewards for learning some little lesson, or as presents. Clothing, trinkets, such as could be obtained in the country far away from civilization, eatables, fruits in particular, and above all the pleasant manner with which Fr. Magín bestowed them, soon removed the timidity which boys and girls may have felt towards the priest of whom all spoke with reverence as a saint and prophet. It is to be regretted that the witnesses, in their eagerness to relate marvelous things about the servant of God, overlooked the necessity of reporting more minutely every-day occurrences concerning the holy man of Santa Clara. We should be able to draw more lessons from them than from many miracles. It is certain, however, that Fr. Magín, who endeavored to imitate his Divine Master closely, sought to win old and young, especially the children, inasmuch as Christ Himself extends to them a special invitation, and threatens with dire consequences those that scandalize the little ones. From Juan Crisóstomo we have it that Fr. Magín arranged re-

ligious plays for the Christmas season in order to imprint the lessons of Christ's childhood upon his Indians, who were only overgrown children as far as intellect was concerned. Those participating were Indians, of whom some would act as shepherds, others as kings, servants, etc. In this he showed that he was not only a true son of the Saint of Assisi, but also an intelligent missionary, who knew how to adapt himself to the comprehension and habits of his converts.

Like his Divine Master, Fr. Magín was filled with sympathy for the poor. The poorest of them all, though placed in charge of considerable wealth, he regarded everything about the mission as the property of the neophytes. The wealth, though it consisted only of the land, its products, and livestock, had accumulated under the unselfish management of the missionaries; yet the servant of God looked upon himself as the mere steward of the Indians. As they were incapable of maintaining or disposing of the property in a manner beneficial to themselves, the missionary acted as father and guardian in their name without temporal benefit to himself. In this capacity Fr. Magín cared for all, and assisted the needy and unfortunate wherever possible. He would dismiss no one without bestowing something, no matter whence the applicant came. He would distribute whatever the store-rooms contained, grain, beans, peas, lentils,

seeds, meat, clothing, and medicine. If white people applied, they were expected to pay for what they wanted, since the property belonged to the neophytes; but if the person was poor and needy, Fr. Magín regarded the applicant as one privileged of the Lord, and then gave whatever was needed. In times of scarcity he saw to it that the produce was divided according to actual need. Once a thrifty Spaniard came to purchase a quantity of provisions. He desired to procure a good supply and had the money ready to pay for it; but as the harvest had not been abundant, the servant of God said to his customer, "Do not buy too much at once; there are many others who are in need; for the present this is sufficient for your family."

A neat little story was told by Aventino Guzmán, who claimed to have heard it from his father as a notorious fact. One other witness corroborated the statement. Just as Fr. Magín was about to celebrate holy Mass and stood at the altar, he suddenly called an attendant and directed him to tell the two men who were stealing flour from the store-room to come to holy Mass, lest they committed two sins at one and the same time. It seems to have been a Sunday. The two culprits, all besprinkled with flour, really appeared in the church. The stifled amusement of the worshipers may be imagined. After the holy Sacrifice the holy man mildly reproved the

guilty pair by saying in his soft, gentle tone, which showed that he felt hurt, "Why did you want to steal, when you know that nothing that you need will be denied to you?" When Aventino was asked by the Promoter how Fr. Magín could have known about the stealing, he replied in amazement, "How he knew? He was a holy man! He had the spirit of prophecy!"

On another occasion a Spanish woman came to purchase some goods. She had two or three dollars. When upon inquiry the Father learned that she was the mother of a number of children, he gave her double the amount she wanted at half the usual price. Instances of this kind, coupled with his uniform mildness, made the poor look with unbounded confidence to the man of God. Besides assisting them, he always dismissed the needy with some words of consolation and advice.

Another incident of Fr. Magín's thoughtful charity regards the people of the Pueblo of San José. Before they had a chapel of their own, which was not begun until 1803, the inhabitants had to attend holy Mass at Santa Clara. The distance was a league. In summer time the heat was intense, and the dust most disagreeable. The women and children suffered not a little in their endeavor to comply with their religious duties. The servant of God noticed the hardship. In order to make it less difficult to reach

the mission on Sundays and holydays, he had the Indians turn out and plant poplar trees on both sides of the road. As these trees grew up their branches covered the roadway, and thus furnished shade to the people going and coming. For many years the roadway was famed far and wide as the Alameda of Santa Clara. Soon after Fr. Magín's death less devout settlers began to cut down the trees for firewood.

The sick and dying received the most devoted attention from the holy man. Nor did it make any difference whether the sufferer was a Christian or pagan. He would endeavor to win the latter by means of presents in the form of cloth, provisions, or trinkets, but most of all by his gentleness. The killing of infants was not uncommon among the savages. The mothers did not want to be burdened with the little ones, lest they prevent the parents from indulging themselves as was their wont. Fr. Magín strove to impress upon the women that such conduct towards their offspring was most wicked and most detrimental to their race. To remove any excuse, he would see that nothing was lacking in the way of food, clothing, or alleviation. For that purpose he would visit such people as often as he deemed it conducive to their spiritual or temporal welfare. When he had discovered that want existed, he would often send provisions secretly.

The solicitous pastor would above all see that the sick received the consolations of their religion. Nor could ill-health prevent him from attending to this duty. Though he would insist that he be notified of any case of serious sickness, it was the general belief that he was supernaturally advised of the spiritual necessity of any in his flock, and then he would go even though he was unable to walk alone. Sometimes he would suddenly call an Indian, direct him to fill a sack with food, and to leave it at a certain house. Then he would call Juan Crisóstomo, inform him that some one was sick, and ask him to fetch the holy oils, ritual, surplice, and stole. Placing one hand on Crisóstomo, he would slowly and with much pain limp along, until he had reached the sick-bed. No matter what the distance was, he never used a conveyance, but always went afoot. At such times, Crisóstomo related, frequent stops had to be made, and Fr. Magín would beg his faithful friend to join him in praying for sufficient strength, though without complaining about the hardship.

At Santa Clara, as in all the California missions, the girls from about the age of eleven or twelve, and the single women without a home, lived apart from the Indian village in a house erected for them. The Franciscan Fathers had introduced this arrangement immediately on founding their missions, as it was necessary to

preserve the young women from insult and seduction. The girls remained at this home until they married, when with their husbands they would form part of the Indian village community. An aged and trusted Indian official generally took care that they were not molested from without. Within, the wife of the corporal of the guard or some trusted Indian woman remained with the girls during the night; for they were not permitted to pass the night outside their quarters. In the daytime they were at liberty, when not occupied, to visit their parents in the adjoining village. The inmates lived pretty much after the same manner that is observed in our asylums or academies. They passed the time in taking part in the instructions, in learning housekeeping, spinning, weaving, and other domestic work suitable to their sex, so as to fit them for the married state to which all Indian girls aspired most fervently. Scarcely any of them desired to remain single. As to the holy state of virginity, Indian females of those times had no conception of its beauty or loftiness. Hence the system established by the missionaries, owing to the carnal nature of the natives, and the brutishness of white adventurers, was so necessary that a defense, despite the attacks leveled against it at the period of mission confiscation and destruction, is quite superfluous. The inmates were doubtless the

most happy, as they were the most innocent part of the mission population. The missionary had to provide for this portion of his large family, just as he was required to do for the village people. Fr. Magín, leaving the temporal affairs to Fr. José Viadér, devoted himself to the spiritual well-being and general deportment of these girls. Many of the women who lived as faithful wives long after the death of the servant of God, and who distinguished themselves for their piety and good sense, would with pride relate that they had been members of the "monjério" or nunnery, as the people were accustomed to designate the home of the girls. The girls were called "monjas," nuns, though of course they were not nuns, and did not even dress alike. From this it is clear that Fr. Magín's charity had abundant opportunity of asserting itself, and, as the narrative shows, the holy man exercised this virtue in an heroic degree.

The very brutes and insects experienced the thoughtful kindness of the holy man. Following the example of the Seraphic Father St. Francis, Fr. Magín insisted that even irrational creatures should be treated with consideration. One instance may suffice. While conversing with a person one day an ugly insect appeared on the knee of the servant of God. The gentleman hastily attempted to brush it away, but the good Father said, "Let it alone; God made it."

THE CARDINAL VIRTUES.

"Temperance, and prudence, and justice, and fortitude, which are such things as men have nothing more profitable in life."

(Wisdom viii, 7.)

Next to the three theological virtues the four cardinal virtues are most necessary for the spiritual progress of man, and particularly indispensable for every one that aspires to a high degree of perfection.

1. PRUDENCE.

The foremost of the cardinal virtues is prudence, which moderates the others, and without which nothing can be properly and judiciously done that would seem to deserve praise or reward. Prudence according to the Angelic Doctor¹ is an infused virtue by the aid of which man disposes and regulates means and actions so as to attain his last destiny, that is to say, everlasting happiness for the honor and glory of God. St. Anthony, the Father of the monks in the desert, in conference with his brethren, after hearing their opinion as to which virtue was the most necessary, declared that prudence was the most needful, because it teaches how to choose the means between the extremes, which latter

¹ Prima Secundae, quaest. 65, art. 2.

are nearly always faulty. Prudence may also be likened to salt which seasons the food and makes it palatable.

In how far the holy missionary of Santa Clara excelled in the practise of this virtue must be inferred from his words and deeds. He certainly evinced marked prudence, having in mind man's last destiny, when at the early age of sixteen years he despised the vanities of the world to embrace the evangelical counsels in a religious Order for the purpose of securing eternal happiness. He furthermore acted wisely when he determined to follow his Divine Master's example by devoting himself to the work of saving immortal souls in regions where there was dearth of apostolic men, and when he volunteered for the missions among the savages of America, where he labored zealously until Almighty God called him to his reward.

The assiduous exercise of prayer, the constant contemplation of heavenly truths, despite the manifold distracting occupations of an Indian missionary, which as it appears never diverted Fr. Magin's mind from the grand fact that God is ever present, is another convincing sign of a most prudent soul; for prayer is the best means to obtain life everlasting.

All the acts and words of Fr. Magin, as far as could be ascertained, bespeak the man using the right means to avoid jeopardizing his eter-

nal destiny or the everlasting welfare of those entrusted to him. He exercised such care and paternal solicitude in counseling, exhorting, warning, and teaching his flock that all implicitly put their trust in his guidance. He was a most prudent and kindly moderator of penitents. He would listen with patience and dismiss them fortified by his wise counsel. All witnesses affirm that the holy man received every one affectionately, sympathized with the afflicted, and gave them the salutary advice that helped them to continue true to their God despite adversities or allurements. Fr. Magín was very particular to admonish the heads of families to warn their children and to set them a good example. The result of his wise supervision was that his penitents were said to have been distinguished for their fervor, piety, and love for Jesus Christ Crucified.

As a lover of peace, the servant of God did everything to preserve harmony among his people and with the government officials; but this does not mean that he permitted injustice against the rights of his wards for the sake of peace. When the colonists of San José encroached upon the property of the mission, which belonged to the Indians, Fr. Magín firmly opposed the assumption of the white settlers. On the other hand, he would waive his own personal rights, and accept insults from government offi-

cers, immoral white men or obstreperous natives, for the sake of peace. When discord arose between husbands and wives, he exhorted them to come to terms, remembering that their duties towards each other lasted while they lived, and that they should bear the cross which Almighty God had laid upon their shoulders, inasmuch as they could not escape it by throwing it down; that God, who wanted all to bear up under some kind of affliction for their own benefit, knew just which kind of cross fitted each one best.

It is an historical fact, and the witnesses at the canonical examination under oath so stated, that there never was any friction between Fr. Magín and his companion, Fr. José Viadér, during the whole thirty-four years that they lived together. There are a great many letters extant which were written by Fr. Viadér. He always speaks with respect of his senior companion. In one communication to the governor Fr. Viadér expressly declares that he did nothing which did not have the approval of the infirm Fr. Magín. This was saying a great deal, because the whole temporal management of the populous mission rested upon the shoulders of Fr. Viadér. It was he that drew up the official reports and attended to all correspondence. The former were merely countersigned by Fr. Magín, but otherwise the servant of God wrote neither letters nor anything else. This is the reason why

we are compelled to rely for judgment of the holy man's inner life upon his words and deeds as far as they came under the notice of the people. The two missionaries of Santa Clara, as one witness expressed it before the Ecclesiastical Court, appeared to be like two persons in one. So well did they agree. This shows that Fr. José Viadér himself must have been a faithful religious and conscientious missionary.

Though from predilection less occupied with temporal things than his fellow missionary, Fr. Magín was never idle. The spiritual affairs of the mission claimed much time, and the rest he passed in prayer and contemplation. He took care that every one was employed, and he watched that no disorders occurred. Of course, there had to be diversions for the Indians. They constituted a part of the attractions for the natives, who were childishly fond of every kind of amusement. Substitutes had to be provided for the unseemly diversions in vogue among the savages, or the neophytes would run away. The arrangement and supervision of this phase of the mission system, the servant of God left to the judgment of Fr. Viadér. His own contemplative spirit could scarcely wrest itself from the lofty subjects which fascinated his soul. It was well, therefore, that his energetic companion took charge in so far as was necessary to prevent dangerous or improper amusements.



MISSION OF SANTA CLARA AT FR. MAGIN'S TIME.

(The arrow points to the room occupied by the servant of God.)

Fr. Magín showed his prudence in many other ways, but especially with regard to females. With Job he could truly say, "I made a covenant with my eyes, that I would not so much as think upon a virgin."² The holy man's custom was not to gaze at the face of any one. As to women it was his inflexible rule. Nor would he permit women to see his own countenance when they approached him on some business or the other. He would draw the hood far over his brow so that his face could not be seen. Instead of feeling offended on that account, this habit of Fr. Magín seemed to have removed some of the timidity of the women; for, as one naively expressed herself, neither could he recognize them! At any rate, all approached him with confidence when there was serious business to be transacted, and departed with more courage because of the sound advice which he had given. One woman testified that though she had known the servant of God many years, she never had the opportunity of seeing his face during ordinary conversation.

2. JUSTICE.

Of the second cardinal virtue, justice, St. Anselm¹ says, "Justice is the liberty of the soul which accords to each one his proper dignity,

² Job xxxi, 1.

¹ Lib. Cur Deus Homo.

reverence to the superior, harmony towards equals, instruction to the inferior, obedience to God, sanctification to one's self, and unstinted liberality to the needy."

As far as could be ascertained, Fr. Magín showed due respect even to the haughty government officials. There is not the least complaint to the contrary on record. His own superiors entertained a high opinion of him, and barring his corporal infirmities, judged him worthy of any position in the Order.

We have already adverted to the fraternal regard with which Fr. Viadér and Fr. Magín treated each other; further remarks on the subject may therefore be omitted.

Although a man of few words, Fr. Magín was affable and treated every one with paternal solicitude. As we have already seen, he instructed his neophytes and the colonists well; warned them against the snares of the evil spirit, against dangers to their faith from heretics and unbelievers in the future, and by word and example directed them on the road to heaven. If any of them missed his eternal destiny, surely it could not be attributed to the zealous pastor. His sense of what is just would not permit him to let any one remain in ignorance of his religious duties; nor would he allow any one to despise the Law of God or the Church. Lest some one find an excuse in the conduct of the pastor, Fr.

Magin took the lead in the strict observance of everything that was prescribed.

Though his numerous afflictions and his position as Indian missionary might have dispensed him from many minor rules and regulations of the Order or College, the servant of God continued to observe the Franciscan Rule in the strict manner customary at the missionary College of San Fernando. No wonder the blessing of St. Francis attended his zealous efforts, and the superiors thought of elevating him to higher offices. Only his infirmities, which precluded traveling from one mission to another every year for the canonical visitations, prevented the execution of the plan.

Lastly, it is characteristic of Christian justice to be generous and compassionate towards the poor and afflicted. There is no question that Fr. Magin was loved and revered by Indians and colonists for this very generosity towards those in distress. The whole mission might have been called a great charitable institution of which the holy man was the dispenser or almoner. As we have already dwelt at some length upon his charity, we shall pass on to the next virtue.

3. FORTITUDE.

While speaking of the virtue of fortitude St. Ambrose, quoted by St. Bonaventure,¹ says that

¹ See Palóu, "Vida," pp. 304-307.

"he is strong who consoles himself when he is suffering any pain." Great and almost continuous were the sufferings which Fr. Magín had to bear on account of the malignant and chronic rheumatism which began to attack him almost as soon as he took charge of Mission Santa Clara. His last three years may indeed be called a slow martyrdom. He never complained. In 1799 and again in 1804 the sufferer explained his condition to the Fr. Presidente, and asked for permission to retire to his monastery in Mexico, seeing that his illness seemed to render him useless for mission work. He received the required permit, but finally decided to stay at his post until Almighty God should manifest His will by removing him through death or otherwise, content to suffer for his Indians in case he could not be active in their behalf. The holy man, however, was exceedingly active in spite of his physical disabilities, and that makes his fortitude appear the more heroic.

In the second place, St. Ambrose teaches that "that virtue is indeed justly called fortitude by means of which one overcomes himself and checks his angry passions." Fr. Magín was so absolutely master of himself that nothing seemed to ruffle him, save when God was insulted and His Commandments or the Precepts of God's Church despised. Accustomed to recognize the will of God in every occurrence, the holy man

found it quite in keeping with his condition of creature and child of God to make the acts of resignation so indicative of conformity with the Divine Will which should be the characteristic of every Christian. It may be truthfully said that Fr. Magín's life was one long, beautiful act of resignation to the sweet Divine Will whose very chastisements are evidences of love.

Though the servant of God was never known to have manifested any sign of anger in matters that affected his own person, he could express himself quite forcibly and fearlessly when the occasion called for plain language. Thus when in 1826 Governor Echeandía, the first Mexican ruler of California, demanded that the missionaries should swear allegiance to the government of Mexico and the Mexican Constitution as framed by the politicians who then controlled that country, Fr. Magín with most of the Fathers refused until the King of Spain should recognize the independence of Mexico. They claimed prior allegiance to the mother country, and therefore thought that the new oath was incompatible with their sense of loyalty to the king. Though none of them took much interest in the temporal affairs of the republic, rather ignored them in order to advance the spiritual and temporal welfare of their Indians, all the missionaries offered to swear to obey the authorities that existed. This was in compliance with

the teaching of St. Paul, who would have all Christians render obedience even to wicked rulers, inasmuch as "there is no power except from God."² Fr. Magín's reply was to the point as follows: "I cannot and consequently will not take said oath. During the thirty-three years since I have been in this mission I have never meddled with political matters; and if now they want to distrust me, who at the age of sixty-six years and burdened with infirmities hopes and believes to be near the end, I swear to observe fidelity and obedience to the government and the constituted authorities." Though expulsion was threatened, he would not be moved, and was then allowed to die in peace at the mission. This occurred, happily, before the holy man could witness the ruin brought upon all the missions through the machinations of unscrupulous, anti-Christian politicians in both Mexico and California.

One should think that a man so considerate and inoffensive as Fr. Magín could have no enemies except the devil; yet he, too, had to experience what it is to be vexed and persecuted by bad Christians whose vices he had to reprove, or to encounter the contemptible conduct of haughty military officers. Thus on January 7th, 1797, Governor Borica found it necessary to

² Rom. xiii, 1.

teach two young military officers a lesson, when he ordered Ignácio Valléjo and Gabriel Morága to give satisfaction to Fr. Catalá for their rudeness. At the same time he asked the Father to bear a little with the manners of men who were not educated "in a college of nobles, nor in a Roman school."³ What the trouble really was, it is impossible to state. It is certain that the servant of God wrote not a line, nor did he draw the attention of the governor to the matter through others. Borica must have been made acquainted with the offense of the two men by some one else. As early as the year before, September 3, 1796, Governor Borica wrote that it was reported to him that Fr. Catalá had threatened the official in charge at San José, apparently Valléjo, to destroy the house if he admitted Christian natives to the town. The governor regarded the charge as so absurd that he would not believe it, and moreover remarked that Fr. Magín was a friar, not a Robespierre.

These incidents go to show with what kind of people the missionaries had to deal in the persons of some colonists and soldiers, and they also prove in what esteem the servant of God was held from the very first years of his ministry at Mission Santa Clara. It may be said, however, that as a rule Fr. Magín had no enemies save

³ "En colegio de nobles ni en el romano."

those that were already the enemies of God. He, therefore, had few opportunities to display his spirit of forgiveness.

“The soul is not weakened or overcome by temptations,” St. Ambrose mentions as the third mark of Christian fortitude. Fr. Magín doubtless encountered the temptation to cling to parents, home, country, comforts, and worldly prospects; but these considerations could not withdraw him from the one object which he had learned to prize as alone worth acquiring—his dear Christ Crucified. Doubtless, too, his physical disabilities afforded the evil spirits abundant opportunities for tormenting the holy man dreadfully. If St. Paul was not spared these difficulties, a poor missionary aspiring to be with Christ must have been subjected to similar vexations from the powers of darkness. The life of a missionary among pagans, or in the midst of those that have scarcely renounced all pagan habits, at best is a life of wearisome toil and disappointment. If at the same time health and every convenience be wanting, only Christian fortitude in an heroic degree will enable the overburdened laborer in the vineyard of the Lord to persevere. Fr. Magín possessed this virtue, and therefore a faithful attendant could truthfully affirm, “I have never seen him discouraged.” When his swollen and sore feet made it impossible for the sufferer to walk alone to the

wretched rancherías of the pagans or outlying Christian Indians, as there was no other conveyance than the huge carts drawn by slow oxen, and as Fr. Magín could not ride on horseback on account of his rheumatism, he would lean on Juan Crisóstomo or some other guide and limp along as well as he could. He remained cheerful withal, so that no one could tell whether or not the holy man suffered any pain.

Nor would he depart from his penitential manner of life because of his ailments. He practised all the austeries prescribed by the Franciscan Rule or the Constitutions of his missionary college, and added many more as hunger and thirst for righteousness suggested. Hence it was that he could with effect exhort his people to practise patience and to do penance, inasmuch as they had in him a shining example of the spirit of penance and Christian resignation which must have shamed into silence those that neglected serious duties because of slight inconveniences.

Fr. Magín's fortitude appears most brightly in his last illness, which lasted nearly a year; for as early as February 9th, 1830, Fr. Vicente de Sarriá, the commissary, reported to the governor that the servant of God had received Extreme Unction. He did not die until nine months later, however. It is sickness that lays bare the character of man. Fr. Magín's infirmities had been

increasing for years. For nearly four years he could not officiate at baptisms; but as we have seen, he never neglected to preach. Besides suffering from his feet, a witness testified that after his death it was found that one arm was badly sore, it was thought from the wearing of some instrument of penance. Though from the force of circumstances, but especially from choice, the good Father was deprived of every convenience that to us appears imperatively necessary, he manifested no discontent, for it was suffering that he desired in order to be as much like his Crucified Love as possible.

4. TEMPERANCE.

Temperance, the last of the four cardinal virtues, according to St. Thomas of Aquino consists in moderating our passions, actions, and inclinations, in harmony with reason. According to the same authority, it is the last and least of the four virtues, for the other three tend to a higher degree of moral perfection.¹ St. Prosper² when treating of this virtue enumerates some of its qualities and effects. In the first place, he says, that "temperance renders temperate and tempers the affections." All the de-

¹ Secunda Secundae, quaest. 141, art. 1, et 8.

² Lib. iii, de Vit. Cont., cap. 19, p. 92, quoted by Falóu.

sires of Fr. Magín aimed at possessing God; beyond that he wished for nothing more than that all mankind should know and serve the Creator so that all might enjoy Him. This result he endeavored to bring about by means of preaching, teaching, exhorting, and by his own example; but he was not intemperate in his dealings with those placed in his care. He preserved dignity, equanimity, and considerateness, always bearing in mind the circumstances of persons, places, things, and surroundings.

St. Prosper furthermore declares that temperance makes abstemious, economical, sober, and moderate. All these adjectives may truthfully be applied to the servant of God. Fr. Magín was a total abstainer. One of those that knew his habits well stated that Fr. Magín was never known to drink wine. This is the more remarkable in that the good Father came from Spain where wine is the common beverage. His meals, which he took twice a day only, were exceedingly frugal. They consisted of corn gruel prepared with milk in small quantities. When he celebrated holy Mass at San José, he took the noonday meal at the house of Don Antonio Suñol. He would not join the family, but had his milk and crumbs of tortillas placed on a side table. Sometimes he would add a few dried fruits. Instead of milk he would on Fridays and Ember Days drink nothing but water

with the corncake. Bread was not baked in those days. Tortillas or corncakes supplied the place of wheat bread. We have these facts from the daughter-in-law of Don Antonio Suñol, at whose house Fr. Magín would accept the one refreshment which he took outside the mission. At the mission he also invariably fasted till noon, and then from an ordinary earthen plate eat the gruel with a horn spoon. Meat, eggs, and fishes never formed a part of his meals. Juan Crisóstomo Galindo, the grandfather of Mrs. Suñol, fasted similarly, and yet reached the age of one hundred and one years.

Fr. Magín was very chary with his words. People knew his love for silence, and therefore his visitors were few, especially females, who rather stood in awe of him.

Temperance, St. Prosper continues, corrects and chastises what is faulty or vicious; in other words, it teaches mortification and self-denial. St. Paul thought bodily mortification especially necessary. "I chastise my body, and bring it into subjection, lest perhaps when I have preached to others I myself should become reprobate."³ Christ, our Lord, declares self-denial should distinguish His disciples. "If any man will follow Me, let him deny himself, and take up his cross

³ I Cor. ix, 27.

daily, and follow Me."⁴ These are the sentiments of all the saints and of all those that seriously aspire to a place in heaven. From what has already been said, it must impress every one, as it impressed all that came into contact with him, that mortification and self-denial in an heroic degree distinguished the holy missionary of Santa Clara.

According to the Franciscan Rule, Fr. Magín wore sandals instead of shoes, but he would use no stockings even during the cold and wet seasons. This doubtless had much to do with his rheumatism and other maladies, as there was no place to warm or dry himself. Even if there had been a heating apparatus in the mission, he would probably not have availed himself of the comfort which it afforded, since it was mortification not comfort which he sought. During the Lenten season the holy man would deny his poor feet even the protection of sandals. He would then in the mission buildings and church go barefooted. During Holy Week he would also go barefooted outside the house, notably while the devotion of the Way of the Cross was performed on the Alameda, a distance of about half a league.

The discipline or scourge was an instrument of penance in use at the College or motherhouse.

⁴ Luke ix, 23.

In the missions, there being enough opportunities for mortification, it might be discarded. Fr. Magín, however, would apply the discipline to himself in his cell or where he could be unobserved whenever he deemed it conducive to his spiritual welfare. The instrument consisted of a number of leather strips twisted into knots to which at intervals nails or pieces of wire were fastened.

Moreover, the servant of God wore a cilicium about his body and, according to some, also about one arm. This instrument of mortification sometimes consists of haircloth; sometimes it is a girdle of wire or iron about two inches wide. It is formed like a flat chain, but with the difference that the points of the wires, where they connect, are purposely turned all to the side placed next to the body. According as it is laced about the body, loose or tight, it irritates or torments the flesh. It seems the one Fr. Magín used was of this latter make. Such instruments of penance might inflict serious injury to the body if worn a great length of time. For this reason its use is granted, never imposed, for short periods only. The penitential girdle, like the discipline, was a very common means of penance among the saints of both sexes. Hence Fr. Magín was practising nothing new.

It may be asked why this torturing of one's body? It is not necessary for salvation. That

depends. It is not easy to decide what a saint or a soul in love with God, or one charged with the salvation of others, would deem necessary for himself in order to secure eternal bliss for himself and others. St. Paul thought it necessary to chastise, that is to say, to scourge his body, in order to bring it into subjection to the spirit which is determined to retain the love of God.

People tainted with worldliness may scoff at the foolishness of self-torture on the part of those that aspire to holiness of life. What then is the self-torture of the devotees of fashion who squeeze their feet into shoes far too small for comfort, and who torment their bodies through tight lacing, much more dangerous to health than haircloth or the girdle of the penitent, for no other purpose than to be numbered among the worshipers of fashion? What then is the practise of others who abstain from certain foods, and who deprive themselves of necessary sleep, for worldly gain or fame? What is the difference between the self-torture of the saint and that of the worldling? Surely, the lofty aim of the former and the base motives of the latter leave no doubt which of the two is truly wise and which of the two is truly foolish.

True, Fr. Magín led an innocent life. So did St. Paul and the saints who are known for their mortifications; but penances are not self-inflicted

for personal faults only. To prevent the passions from governing the soul and leading it into sins, is quite sufficient reason for self-denial and mortification. Furthermore, the holy missionary was in charge of souls. Many of these committed sin, even grievous sin. As their spiritual father, he, like Job, thought it incumbent upon himself to offer the sacrifice of his austerities and self-abnegation for his spiritual children, inasmuch as they were unwilling or too forgetful to do so for themselves, in order to turn aside the wrath of God from the guilty individuals and from the whole mission family. Saints and zealous men were no less solicitous for the eternal than for the temporal welfare of their flock. There we must look for the secret of many of their frightful penances. Think of St. Francis Xavier scourging himself until the blood flowed to the ground for the sake of a wretched individual whose conversion he desired. Remember St. Paul and Moses who prayed to have their names stricken from the book of life rather than that their people should be destroyed. If they could offer their life, why not their convenience, their meals, their sleep, etc., provided the sacrifice would bring about the salvation of those they loved and with whose guidance they were charged? Hence it was that Fr. Magín would chastise himself unmercifully. Through Juan Crisóstomo and others we know that, like St.

Francis, the holy missionary of Santa Clara would kneel for hours before his Crucified Lord weeping, lamenting, and praying for the sinners, especially for those among the Indians and colonists of his district. This resulted in a countenance which appeared habitually sad, though not morose. No one remembered to have seen Fr. Magín laugh. Indeed, what Almighty God seems to have shown him with regard to the future of the mission, and what he himself knew of the moral and religious state of many of his flock, may well have precluded every inclination to gaiety.

These austerities, however, by no means lessened the holy man's solicitude and activity for the neophytes and colonists. They on the contrary added fervor to his energy. Had he neglected his duties for the sake of performing penances to which he was not bound, he would have been reprehensible. As it was, his spirit of mortification rendered him the more zealous both for God and immortal souls. After all, Fr. Magín was guided by the Spirit of God who leads whithersoever He willeth. Nor did all the fasting, vigils, and mortifications shorten his life, for he reached the Scriptural age of three score and ten. Of these he passed only the first sixteen years in the world. As in the case of countless great and good men and women, who practised self-denial, the life of the servant of God

shows that fasting and abstinence from food, and from many others things that the worldly-minded fancy to be necessary, is conducive to longevity rather than not.

THE RELIGIOUS VOWS.

"The vows of the just are acceptable."

(Prov. xv, 8.)

The main object of Religious Orders is to lead their members to Christian perfection by the fervent observance of the Evangelical Counsels, besides faithfully keeping the Commandments of God and His Church. To this end the Religious bind themselves by means of the usual vows of obedience, chastity, and poverty. As a Friar Minor Fr. Magín had vowed "to observe the holy Gospel of our Lord Jesus Christ by living in obedience, without property, and in chastity."¹ It is required of the candidate for the honors of the altar that his life show heroism in keeping these vows as well as in the practise of the Christian virtues already enumerated.

1. OBEDIENCE.

"Obedience is better than sacrifices."

(I Kings. xv, 22.)

There are no records extant concerning Fr. Magín's conduct in the monasteries of either Spain or Mexico. We are, therefore, unable to say anything regarding his early life in religion. When, however, the superiors sent the servant

¹ Chapter 1, Rule of St. Francis.

of God to the Pacific Coast, they informed Fr. Lasuén, the presidente of the missions, that the young priest was a good and peaceful religious. They would not have made this remark, had he given occasion for displeasure, nor would they have allowed him to depart for California. Moreover, two of his immediate superiors in succession, Fr. Vincente de Sarriá and Fr. Mariano Payéras, later recommended Fr. Magín for higher offices. This they could not have done, had he not been a model of obedience and exactitude with regard to the Rules of the Order and of his Institute, the College of San Fernando.

Inasmuch as the holy man himself held the office of local superior at Santa Clara, he had little opportunity to manifest submission to others besides the Fr. Presidente. As we have seen, three of those that held the office of superior of the California missions frankly expressed their reverence for him. The fact that for thirty-four years he had no other assistant than Fr. José Viadér, who was himself a superior character, and that not a shadow of disharmony ever came between the two friars, shows that Fr. Magín willingly deferred to the opinion of his hardly less conscientious companion.

That the holy man scrupulously adhered to the Commandments of God, the Precepts and decisions of the Church, and to the Rules of his

Order, and that he insisted that every one under his charge should prove similarly faithful, the preceding pages have abundantly proved. We may therefore pass on to the next vow.

2. POVERTY.

*"Hath not God chosen the poor of this world,
rich in faith, and heirs of the kingdom which
God hath promised to them that love Him?"*

(James ii, 5.)

Absolute poverty of the community as well as of the individual friar is the distinctive characteristic of the Franciscan Order. Every member imbued with the spirit of St. Francis aims to be unhampered by worldly possessions. As a most perfect observer of the vows, Fr. Magín at his mission led such a life of abject poverty that it called forth the astonishment of all that became acquainted with him. His habit was made of cloth coarsely woven by the Indians from home-spun wool. The color, judging from pieces found in the tomb of the holy man on opening it in November 1907, was brown. His room was furnished in the most primitive style in accordance with the highest ideals of religious poverty. It contained nothing that could be spared, and would have delighted St. Francis of Assisi or St. Peter of Alcántara. There was no bed. If Fr. Magín lay down at all for rest,

he slept on the bare floor, or at most upon a hide or blanket, without undressing. An adobe brick served for a pillow. The cell which still exists is situated on the first floor of the Jesuit College facing the East and next to church building. The wall of adobe on the front measures four feet in thickness; the two partitions, also of adobe or sunburnt brick, are three feet thick. The church wall on the north of the room formerly measured five feet through, and it likewise consisted of adobe. There was no window in this little room, but there was a door opening upon the front corridor, and another leading to the next room which may have been occupied by Fr. José Viadér, or according to some may have been a reception room. In the corridor stood a long wooden bench. Here the holy man frequently sat when not at his prayers in Church or otherwise employed. It was here, too, that he received the visitors. There may have been a pane of glass or two in the front door of his cell, but there is no evidence to that effect. On the wall could be seen a cheap crucifix and a paper picture of our Lady. A small table and a wooden chair completed the whole outfit. The writer took the dimensions of this hallowed cell and found them to be as follows: Length, east to west along the church wall inside, three yards and ten inches; width, three yards and two inches; height, three yards and three inches.

Like St. Francis, Fr. Magín would have nothing to do with money. He would never even touch it. As a matter of fact all the early Franciscan missionaries, in obedience to the letter of their Rule, followed a similar course. Though placed in absolute control of the mission temporalities, which before the Mexican War of Independence, 1811-1821, had grown to be of considerable value, the Fathers regarded themselves merely as stewards. Not one of the missionaries could or did accumulate anything for himself, his relatives, his College in Mexico, his Order, or for the Church at large. Not as much as a curio was sent to the College of San Fernando or anywhere else. Everything was managed for the benefit of the neophyte Indians. Even the stipends or annual allowance, personal donations for holy Masses, or gifts of any kind to the missionaries went into the common fund for the Indians. All statements to the contrary, as frequently found in magazines or so-called histories, are calumnies.

Fr. Magín carried the rule to extremes indeed, but no farther than St. Francis himself, who possessed a holy horror for money. The faithful holy steward of Mission Santa Clara would not even personally accept money that was paid for goods purchased from the storehouse. He would call the majordomo to take the coin. When urged to accept some money

for himself, he would decline and say, "It will not open the door of heaven." How scrupulous the good Father must have been with regard to the property of the mission, we can infer from his solicitude for little things. It sometimes happened that bits of food and crumbs would be thrown away. This he would not tolerate. He would distribute provisions without stint to his great Indian family, and particularly to the helpless and poor, whilst he would deny himself every comfort or convenience. Some witnesses speak of an old straw hat which they claim belonged to the holy man, and which they would use as a relic to obtain relief from their maladies. Whether he wore such a covering for the head, it is impossible to determine. Possibly he did wear it when he had to walk about the mission or make visits to the sick at great distances in the hot summer season; but there is no evidence to that effect. He wore the cowl drawn far over his brow, however, as we have already stated. His meals were as scanty as possible; no beggar fared worse all the year round than the saintly manager of the populous and prosperous Mission of Santa Clara. Hence everything about Fr. Magín bespeaks the highest degree of religious poverty.

3. CHASTITY.

"O how beautiful is the chaste generation with glory! for the memory thereof is immortal, because it is known both with God and with men."

(Wisdom iv, 1.)

This queenly virtue is the beauty of the soul. Without it the religious would be unworthy of the sacred habit. Chastity is easily stained and easily lost. Therefore all lovers of this sublime virtue exercise the greatest care lest they endanger the priceless jewel. Fr. Magin may appear to have gone to extremes for employing such odd means to preserve himself "unspotted from the world." However, when the spirit that controls the world and its votaries, by means of lax notions on morality, is continually engaged in laying snares for the virtue of the innocent and unwary, we need not wonder that Godfearing souls like Fr. Magin withdraw from human society altogether and choose drastic methods in order to preserve the beauty of the soul. It is then the worldly-minded receive an opportunity to learn what God's views are on the subject. His views never agree with those of the world; but they can be most quickly ascertained from the conduct of the saints; for the lives of the saints is the Gospel put into practice.

Owing to his position Fr. Magin could not

exclude himself from the world entirely; but like the saints he determined to shut out the world from his vision and his thoughts. He fled the very shadow of impropriety. His shyness for women was proverbial, as we have already stated when treating of his virtue of prudence. When women or young girls approached to speak to him, the holy man conducted himself with great reserve. He would indeed listen to them, gently in a few words give the counsel they needed, and then dismiss them. It was customary with the Indians and colonists, male and female, to kiss the consecrated hand of the priest. Fr. Magín would not permit this, least of all on the part of females. In fact, save for the purpose of administering the Sacraments to the sick, the holy man would not converse with females about their spiritual affairs outside the confessional.

When the holy missionary walked about in pursuit of his duties he would fasten the eyes to the ground. His gait was modest and dignified. According to the regulations of the missionaries in California, no women or girls were permitted to attend the Fathers or to enter the quarters of the priests. The part of the building containing the rooms of the missionaries was frequently called *convento*, because inaccessible to females. Hence the cooking and all housework was performed by Indian men or youths. It is hardly

necessary to affirm that Fr. Magín would tolerate no infraction of this rule, though in his last illness he is said to have accepted food specially prepared for him by the mother of Juan Crisóstomo. It was the latter who brought the meals from his mother's house, however.

Nevertheless, the female portion of his flock entertained the greatest reverence and love for the holy man. No others after his death applied to him with such confidence as the women; for, after all, they had never pleaded in vain for anything when they came to him with their troubles. Nor were they disappointed, as we shall see later.

Fr. Magín, unless duty so dictated, would not pay visits to private houses; nor would he attend banquets or festivities held on occasion of marriages or births. He would, moreover, never take meals outside the mission buildings, save when he had to celebrate holy Mass at San José on Sundays or holydays.

"Wine is a luxurious thing,"* Holy Writ declares; hence Fr. Magín abstained from wine in order to preclude every danger to the virtue which he prized above anything in the world. Furthermore he kept his body in subjection by severe mortifications, as we have seen in the proper place.

* Proverbs xx, 1; Ephes. v, 18.

HUMILITY.

"When you shall have done all the things that are commanded you, say, 'We are unprofitable servants; we have done that which we ought to do.'" (Luke xvii, 10.)

We now conclude with the last virtue demanding special consideration—humility. It is really the first in order, the foundation for all others, inasmuch as without humility all other virtues are impossible. Still it may be dwelt upon here with propriety, because, even if it were possible for a soul to possess the theological, cardinal and other virtues in the highest degree, that soul could not retain them unless they were supported by humility. Humility, in reality, may be called the touchstone of every Christian virtue.

Humility teaches us to recognize our own weakness, sinfulness, and wretchedness, and to look upon everything good we possess as coming from God. Fr. Magín's humility effectually barred insight into his interior life. He shrank from publicity, and therefore his closest friends or daily attendants were unable to furnish any information as to what the holy man thought of himself or his work. Fr. Viadér, who knew him best, might have transmitted a complete description of his companion's life; but he is absolutely silent, probably in deference to his

senior's wishes. We are thus compelled to reach the facts in a roundabout way, which is most laborious and cannot but fail to give satisfaction.

Agreeably to his love for the hidden life, we may attribute to his humility that he wrote next to nothing. As the head of a populous Indian mission, and as pastor of San José City, he had abundant occasions to write letters, draw up documents, and make the annual and bi-annual reports. Yet, though he held his position for thirty-six years, there is not one document or letter written by him alone in existence. All such correspondence was preserved at Monterey, and there are thousands of letters from other Fathers preserved in the archives of Santa Barbara and at the cathedral of San Francisco, but only three unsigned copies of letters from Fr. Magín. Lest he himself be brought before the world, the holy man left all such work to Fr. José Viadér; and Fr. Viadér it is who figures everywhere and at all times as the representative and manager of Santa Clara. Fr. Magín seems to have delighted in being overlooked and in staying in the background.

It was, doubtless, also the sense of unworthiness, and not only love of recollection, that made him keep the eyes to the ground as one not deserving to walk the earth. Of himself he never spoke either good or bad. He probably thought there was no need to say anything bad, as people

de Lugo contra la Pta Clara en 24 de Oct.º de 1803

Fr. Magín Catalá

Fr. Magín Catalá's Autograph.

would realize it without being told; and as for the good, he judged there was none. This was true humility.. The thought of his utter insignificance before the face of God prevented him from showing resentment or anger at ill-treatment. If ever he felt those movements of passion at all, he must have possessed wonderful self-control, for no one ever saw him angry. The same low opinion of himself added to his gentleness and considerateness in his dealings with the dull and fickle-minded Indians as well as with the more wayward colonists. He conducted himself at all times as the same affable, patient, and solicitous father of all. Hence he was beloved by all classes, though his personality inspired awe rather than familiarity. Nor would he speak against any one or permit the speech that hurts, though in his sermons he would not hesitate to denounce vice. Frequently he would threaten unprepared deaths for those that persistently gave themselves to dangerous amusements. Nor was it mere prudence which forbade him to allow people, especially women, to kiss his hand. More probably a deep sense of unworthiness prompted him to reach out the cord or the sleeve of his habit for veneration instead. The cord or the habit in his estimation was sacred; but himself the holy man could not deem worthy of reverence. Whatever good he

possessed, or whatever good he effected, Fr. Magín dutifully ascribed to God.

Thus it was that the saintly missionary during life succeeded in hiding his gifts, graces, and good works before the world. On that very account Almighty God has glorified His faithful servant after death, as we shall see in Part III. Let us hope and pray that Mother Church may set the seal of her approval upon the life of Fr. Magín Catalá, so that the words of Holy Scripture may eventually apply to our California missionary, "Nations shall declare his wisdom; and the Church shall shew forth his praise." *

LET US PRAY.

O God, Who didst send Thy servant, Magín Catalá, to preach the Gospel to the Indians among whom he glorified Thee by his life and his deeds; for the greater glory of Thy Holy Name honor him on earth with the miracles and the splendor of the saints; grant us through his merits all manner of blessings, and fill our minds with the light of Thy Truth, that walking in the way of Thy Commandments we may finally come to Thee. Amen. (Approved by His Grace, the Archbishop of San Francisco.)

* Eccli. xxxix, 14.

PART III.
MIRACLES AND PROPHECIES.



"Amen, Amen, I say to you, he that believeth in me, the works that I do, he shall do also, and greater than I shall he do."

(John xiv, 12.)

Almighty God was pleased to manifest His pleasure with the holy life of His servant by conferring upon Fr. Magin the power of working miracles for the benefit of his fellow men. This is not the place to discuss the possibility of those extraordinary occurrences which are called miracles. Those that feel inclined to curtail the power of the Omnipotent over His creation may have their doubts dispelled and their notions easily corrected by turning to the treatises on the subject which are accessible to every lover of truth. The sanctity of a soul, we repeat, is not dependent upon the gift of effecting prodigies and wonders; but if God in His goodness deigns to distinguish a faithful servant in that manner, it behooves us to adore the power of the Creator, who is so wonderful in His saints, and to profit by its manifestation.

The incidents enumerated on the following pages have been critically examined and found to be historically true, whatever their merit as miracles may be. Every statement has been corroborated under oath by contemporaries of

Fr. Magin, or by their immediate descendants who lived in various sections of the coast from San Rafael to Mission San Antonio. The evidence, in most cases, was given under oath at the homes of the respective individuals, and in the presence of priests or other trustworthy persons. Later, nearly all these witnesses testified before the Ecclesiastical Court at Santa Clara. As a rule, nothing was included in this narrative that rested upon the testimony of one person only. Hence, from an historical point of view, the depositions, repeated here, as nearly as practicable, in the simple language of the witnesses, are all that could be desired.

I. MIRACLES DURING HIS LIFETIME.

VARIOUS MIRACLES.

"Amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain: Remove from hence to yonder place, and it shall move, and nothing shall be impossible to you." (Matt. xvii, 19.)

"They shall lay their hands upon the sick, and they shall recover." (Mark xvi, 18.)

On one occasion while Fr. Magin was journeying with two guards and two Indians through a dry country in the hot season, the men complained of thirst. The servant of God told them to go to a certain spot which he indicated, and there they should find water to drink. The astonished natives declared that there was no water in the whole region. The Father, nevertheless, directed them to refresh themselves with the water which they should see flowing from beneath a rock. Still incredulous, but to convince Fr. Magin that no water existed in the neighborhood, the men went away. On reaching the place they indeed discovered the rock and the water coming out of the earth beneath. Soldiers and Indians alike were amazed, as no one had ever heard of the presence of water in that locality. After they

had refreshed themselves, the journey was continued. When they returned the same way, the guards and Indians visited the spot where they had satisfied themselves before, but both rock and water had disappeared. One of the mystified soldiers was the father of Gabriel Cipriáno, who testified before the Archbishop in 1884. His evidence is corroborated by Francisco Romano Soto, María Josefa Berréyesa, Romana Miramontes, Hedwige Miramontes, Félix Buelna, Rudolfo Miramontes, and Clara F. Suñol, the granddaughter of Juan Crisóstomo Galindo.

A similar incident was related by Philip á Jesús González, who had it from an Indian named Félix, one of the company favored in this way. Félix says: "I and some Indians were perishing from thirst in a region where there was no water. Suddenly Fr. Magín appeared and asked us what the matter was. We told him that we were dying for want of water to drink. 'Go over there,' he said, 'and you will find water.' The Indians were surprised, for no water had ever been known to exist anywhere in the neighborhood. We went there, and joyfully discovered very much water to drink."

Secundino Róbles related under oath that, when he was a boy already well grown up, at one time innumerable locusts or grasshoppers, called *chapúlas* by the Indians, settled down upon the fields and orchards and devoured everything

green in Santa Clara Valley. The afflicted people appealed to Fr. Magín for help. The servant of God directed some of the insects to be brought to him. When he saw them, he said: "Let us go into the church." There he put on his stole, recited some prayers, and then ordered the locusts to be taken back where they had been caught. No sooner had the little creatures been set at liberty in the field, when all the locusts rose in a body, and flying away plunged into the sea. On the next day the beach for three or four miles was covered with dead locusts to a depth of about three feet. The people again sowed their seeds and obtained a good crop. This fact was notorious. Very Rev. Joachim Adam of Santa Cruz bore witness that he had heard the miracle from Romano Rodríguez. Secundino Róbles' narrative was affirmed by Encarnación Pachéco, who also knew Fr. Magín well. Other witnesses were María Alviso Rodríguez, Filomena Pombéra, Mercéd Castro, María Miramontes, Ramona Miramontes, and María del Pilár Lários, who all had known Fr. Magín personally, and were aware of the miracle.

Secundino Róbles also relates the following incident. "One year, about 1823 or 1824, the whole valley was suffering from a great drought. It had not rained during the entire preceding winter, nor in the spring that succeeded it.

About 5,000 sheep perished. In other places the people suffered similarly. The inhabitants, therefore, asked Fr. Magín for relief. He invited all the people to join him in prayer for rain. It was the month of April. A day was set apart for a solemn procession to beg Heaven for pity upon the people. After holy Mass, during which Fr. Magín preached, the procession set out from the church and wended its way through the Alameda halfway to San José, and then turned back. The great Crucifix, surrounded by many burning candles, was borne in the procession. When the praying multitude had reached the last station of the Way of the Cross erected along the Alameda, a black cloud was seen far away in the mountains to the west. It grew larger and wider and approached rapidly. When we were about 300 or 600 feet from the church, the rain began to fall in torrents and it was accompanied by a heavy wind. We boys wondered greatly that the candles which we bore were not extinguished by the wind, but kept on burning. Much rain fell for seven or eight days. The water in the streams rose so high that many people could not go back to their distant homes for some time. The fields were again ploughed in May, grain was sown, and a good harvest was obtained. I remember this well, for I was about fourteen years old, and was one of the boys that carried candles."

Many desperate cases of women in labor were told by a number of witnesses, which all ended happily. Fr. Magín, except in one instance, would not visit the sufferers, but instead sent a straw hat, which he is said to have used occasionally. He gave directions that the hat should be applied, when the result would be happy. In two cases, Fr. Magín sent his girdle with the same result. Maria Ignácia Pachéco, Felix Buélna, Juana Briónes, Guadalúpe Lorenzána, and Maria Rodríguez are the witnesses who made depositions on the subject. A great many more such cases occurred after Fr. Magín's death, which will be related in their place.

Like his Seraphic Father, St. Francis, Fr. Magín seems to have exercised a great power over wild beasts. A case is told by Maria Josefa Berréyesa and corroborated by another person. The girls of the mission, under the watchful eye of the servant of God, had gone to cut grass for the domestic animals. While at work a bear suddenly rushed from a thicket upon the frightened children. Their screams attracted Fr. Magín, who fortunately was near. When he saw the beast he walked towards it, and gently told it not to harm the girls. As though understanding the holy man, the shaggy brute turned and quietly trudged away.

POWER OVER EVIL SPIRITS.

"In my name they shall cast out devils."

(Mark xvi, 17.)

It seems that the servant of God had full power over the spirits of darkness, as the following instances show. On one occasion, in the middle of the day which was very hot, the people saw Fr. Magín, in surplice and stole, going along the Alameda reciting prayers, just as he was wont to do when he exorcised persons and places that were thought to be possessed by evil spirits. He said that he was exorcising not only a few, but a whole legion of devils who had come to cause destruction to the people of San José. As a result, though everything was quiet, clouds of dust were seen to rise as though a whole drove of cattle were passing along the road; terrible noises, howlings and shrieks were heard, together with the sounds of horns and the bellowing of wild beasts. Then all was silent. Fr. Magín explained that the evil spirits had gone away, some taking one road, some another, but that he had commanded them not to go to San José. That the Alameda especially must have annoyed the powers of darkness, may be well understood from the fact that the fourteen Stations of the Cross lined the road; that it was on the Alameda where the public outdoor devotions took place; and that it was, by reason of the shade, an easy

means for the people of San José to visit Santa Clara Mission Church to hear Fr. Magín preach. Even after the pueblo had its own church, the townspeople would visit the mission for the sole purpose of listening to the holy man's sermons. The surviving witnesses of the foregoing occurrence were María Hernández Miramontes, Francisca Sepúlveda, Pilár Ortega, María Lários, and Encarnación Soto. According to Francisco Palomáres and Concepcion Palomáres, evil spirits visited the Alameda at some other times, presumably to frighten the settlers from going to Santa Clara; but Fr. Magín scorned their antics and assured the people that no harm would come to them.

Pilár Ortéga and María Pilár Lários, the latter born at Mission San José in 1798, also relate that once, when Fr. Magín was about to preach, he said that the sermon would be short, because he was exhausted from fighting with the serpent which was striving to devour the people of San José, that there were many devils going about in the streets by threes and fours, but that he had exorcised them, and that they had disappeared. There are other instances related of a similar character, but as they are not corroborated by trustworthy witnesses, they are omitted here.

The evil spirit appears to have had a preference for his old disguise. Sometimes, probably

against his will, he had to aid the holy missionary. Francisco M. García, an uncle of Romána Flóres, who with others gave evidence on the subject, was exceedingly fond of tobacco, so much so that even while the servant of God was preaching, he would go out into the adjoining cemetery to enjoy a cigarette. Fr. Magín warned him not to give such bad example. García nevertheless continued his pastime. One Sunday he again left the church for the cemetery while the holy man was giving his usual instruction. Suddenly the Father stopped preaching and said: "Let us recite an Our Father and a Hail Mary for an individual who is about to be devoured by a monster." The people tremblingly joined in the prayer, for they knew from experience what such announcements meant. While the people were saying those prayers, García rushed through the door into the church, exclaiming that a big snake wanted to swallow him. "It was not merely a snake," Fr. Magín declared, "but the devil himself." From that day forth García never left the church to enjoy himself as he had done before. Besides Romána Flóres, Petra Soto, Rafaéla Pachéco, Maria Ignácia Rodríguez, and Very Rev. Joachim Adam testified to the truth of the narrative. Father Adam says he had the particulars from Felix Buélna and Maria (Majórs) Cástro.

A Christian Indian once ran away with the

wife of another neophyte. Fr. Magín sent the mission guards to arrest them. When both had been brought back, the holy man, strangely enough, had them both locked up in the same room. Soon after unearthly screams and yells of the imprisoned couple caused the soldier guard to hasten and open the room. The terrified pair explained that a monster snake had appeared and was about to devour them. The frightful vision effected a thorough cure from their unholy passion. Both were glad to return to their legitimate partners and led exemplary lives ever after. Gabriel Cipriáno brought out this incident in the life of Fr. Magín. Gabriel Cipriáno also informed the Commission that while Fr. Magín was one day preaching, he told the faithful not to leave the church immediately after holy Mass, as he had a ceremony to perform. He emerged from the vestry after Divine Service vested in surplice, stole and cope, and went through the kneeling multitude to the front door. There for some time he recited the exorcisms against evil spirits. Then he returned to the railing and informed the people that three legions of devils had come to harm them, but that they were now driven away. Confiding in the power of their pastor the multitude thereupon dispersed.

One night Fr. Magín visited a sick person in an Indian rancheria. On the following Sunday,

while preaching, he related that on this occasion he had discovered a legion of evil spirits there; that he had exorcised them and had commanded them not to go to the neighboring village, whereupon they had disappeared. The holy man then exhorted his hearers to fortify themselves against the machinations of the devil by reciting the Rosary of the Blessed Virgin, and thus to prevent the evil spirits from taking possession of their hearts.

One more instance of Fr. Magín's power over the Evil One may find place here. "When my daughter was dying," Petra (Pachéco) Soto told Father Benedict Picardo, S. J., "she seemed to behold a terrible monster who threw some dirty thing over her face. Fr. Magín, who assisted the young woman in her last illness, in tones of conviction assured the terrified mother. "Do not weep for your daughter," he said, "the devil was working against her, but he could not prevail. She is safe."

It will surprise those that are not acquainted with the spiritual life to find that Fr. Magín had to encounter so much opposition from the powers of darkness. Our Lord and His Apostles met with just such difficulties. Had Fr. Magín been an ordinary or indifferent worker in the vineyard of the Lord, his labors would not have received much attention from the evil spirits; but inasmuch as the holy man was mak-

ing extraordinary efforts to break their power among his flock, and rescued from their clutches many a soul Satan counted as already his own, the devils also exerted themselves to counteract the influence of the energetic missionary.

On the other hand, Fr. Magín seems to have been rewarded with the certain knowledge of the eternal salvation of souls who passed out of this world, albeit they were detained from entering heaven at once for some neglect. Antonia Flóres related an instance of this kind before the Ecclesiastical Court. "My mother," she said, "told me that, while she lived in a certain house of the mission where my father was one of the guards, during the night great noises and much lamentation were heard. She was very much frightened, as she imagined that a malignant spirit wanted to torment the family. She therefore asked Fr. Magín to bless the house. The holy man told her not to be afraid; that the house was blessed, but that a poor soul wanted to speak to her. Too much afraid to receive the message, my mother begged the servant of God to come to the house and find out what the soul wished. He declined; but on the following day he asked my mother whether she had heard any more noises during the past night. When she replied in the negative, he said: 'Do you know who it was? It was the soul of Francisco who died lately. He had promised to have a holy

Mass offered up in honor of the Blessed Virgin, but neglected to keep his promise.' Fr. Magín himself had celebrated the Mass and did other things to relieve the poor soul. Thereafter no more trouble was experienced at the house." This incident in the life of Fr. Magín is corroborated by Mrs. Clara Suñol. Other persons were also aware of the holy man's action in this case.

PROPHECIES.

"To one indeed by the same spirit is given the word of wisdom . . . to another prophecy."
 (1 Cor., xii, 8, 10.)

The future lies open to Almighty God alone. If, therefore, an individual who leads a spotless, religious life, possesses certain knowledge of future occurrences or of what in a natural way cannot be perceived by him, we may conclude that he is enlightened by the Spirit of God, and that he is a true prophet. Such a man was Fr. Magín Catalá, whom all the people of Central California called *El Profeta*, the Prophet. As a rule the servant of God would make his predictions while preaching from the pulpit or the altar rail during holy Mass. The instances which have come to the knowledge of the ecclesiastical authorities through the sworn testimony of the witnesses are given in the following order.

As early as Palm Sunday, 1820 or 1821, Fr. Magín suddenly interrupted his sermon and said, "Let us recite an Our Father and a Hail Mary for a person that is just now passing out of this world at San Jose through violent death." Naturally the people were frightened, as many of the settlers happened to be present at the Indian mission on that day, and they were curious to know who might be the victim. No sooner had the people left the church after holy Mass, than a messenger arrived with the news that a woman known as Mariquita, the wife of Martínez, had been killed by the cow she was milking. Francisca, the daughter of the unfortunate woman, was present during the announcement made by Fr. Magín. The accident and the prediction caused a great sensation all over the country, and was recounted as a proof of the holy man's power to know what no one could know naturally. The following survivors bore testimony to the circumstances: Francisca Se-púlveda, Encarnación Soto, Juan Bojórques, Nazário Galindo (then an altar boy), and Antonia Flóres (another daughter of Mariquita). The following had the information from their immediate relatives, who had been present in the church: Juan Solano Sibriam, Gabriel Cipriáno, Rafaéla Pachéco, Romana Flóres (daughter of the victim), Petra Soto, María (Alviso) Rodríguez, María Teresa (de la Guerra) Hartnell, and Carlos Cástro.

On one feast of St. Clare the servant of God during the sermon ceased speaking, and asked the faithful to join him in saying one Our Father and a Hail Mary for some one who was then suffering sudden death. When the mystified worshipers were on their way home, they met some men bearing the body of Salvadór Linárez, who had been killed by a horse. Petra Soto, a surviving eye-witness, gave evidence in this case.

Segundíno Róbles told a remarkable case at the juridical examination. "I well remember," he said, "that on one Sunday we were gathering fruit and taking them to the house of Lucas Altamiráno de Lários, who was walking just ahead of me. Scarcely had he reached the door when he fell dead. Before calling his wife we put him on a bed in the garden, and then informed Gerónima, his wife. She came and knelt by the side of her husband, but when she noticed that he was dead, she fainted and soon after also died. Not knowing whether both were really dead, we sent for Fr. Magín, but as he was celebrating Mass Fr. Viadér made himself ready to visit the house of sorrow. It appears that Fr. Magin had just finished the holy Sacrifice before Fr. Viadér departed on his errand; for he told Fr. Viadér that he need not go, as the two people had already received assistance. Now, during that very Mass Fr. Magín asked the people to recite an Our Father and a Hail Mary for

a married couple that was very soon to be extinguished. ‘Por un matrimonio que va muy pronto á extinguir,’ were the words used by the servant of God. As the woman had been with child, which a doctor named Castro failed to save by an operation, Fr. Magín’s prediction became literally true. It was about twelve o’clock when the couple died. I heard from my parents that the holy man had made the announcement in church, for they had been present. Both, Lucas and his wife, were buried at the same time. Other witnesses to this occurrence were José Solano Síbriam, Nazário Galindo, Damiána Martínez, and Romana Berénda.

“On another Sunday,” Segundino Róbles testified, “I was present when Fr. Magín said, ‘Let us pray an Our Father and a Hail Mary for some one who is going to die from an accident during the coming week.’ In the middle of that same week my brother Niéves Róbles broke his neck and died.”

“On one Sunday,” María Flóres relates, “my mother was present when Fr. Magín told the people to say an Our Father and a Hail Mary because a misfortune would befall some one during the week. Those present recited the prayers with fervor, for they knew that whatever the holy man announced would surely come to pass. Three or four days after a certain Águila died suddenly.”

Rudolfo Miramontes told the examiners in 1884, "I heard my uncle say that he was present at holy Mass when Fr. Magín invited us all to offer an Our Father and a Hail Mary with him for the welfare of a soul that must leave this world through sudden death that very day. Scarcely had the awed and wondering multitude dispersed, when Serafino Arculeta brought the news that a certain Molina had just been killed by a horse. My uncle saw the body of the dead man."

Mercéd (Ortega) Castro related that when her nephew one day made himself ready to catch a horse with a lasso, his mother said to him, "Don't go out. Fr. Magín announced to-day that a man and his horse would be killed." The wilful youth nevertheless went out with his brother and cousin. In throwing the lasso both horse and rider were tangled up, and both fell so unfortunately as to break their necks on a rock. Maria Castro, the sister of the dead man, Carlos Castro, the father, Gabriel Cipriano, and Mrs. Maria Teresa Hartnell affirmed the testimony of Mercéd.

Juana (Briones) Miranda gave evidence as follows: "I was many times in the church when Fr. Magín during holy Mass would ask for an Our Father and a Hail Mary on account of some misfortune which was to take place, and it always came to pass, a death by falling from a horse, or

some other accident just as he would predict it. I remember that in Holy Week Fr. Magín, therefore, exhorted every one to make a fervent act of contrition before going to bed, and another act of contrition after rising in the morning and to pray more, because no one could know when he died. Once I remember he stopped preaching and said, 'Let us recite an Our Father and a Hail Mary for one who is going to die within ten days.' On the tenth day we heard the bell tolling for the death of José Mezquita, and two hours later again for the death of Nicolasa Herrera. The woman had passed away suddenly. Both were buried at Santa Clara on the following day. Gracia Padilla is another witness to the announcement in this case.

Encarnación Soto declared that she was present on one St. John's feast, when horse races were held as was usual on that day. Before leaving Santa Clara Fr. Magín warned the young men, and said, "Do not hurry; be careful, for an accident is going to happen." While racing, one of the young men, Juan Mesa, fell from his horse and was killed near the bridge of San José.

Rufino Saiz, Berta Guadalupe, Guadalupe Perálta, and Felix Buélna, frequently heard the servant of God asking for the usual prayers for the victims of some accident. Whatever he announced would invariably take place, so that the

people began to tremble whenever he asked for the one Our Father and Hail Mary.

Rafaéla (Pachéco) Soto testified as follows: "I heard from my mother, who on that Sunday went to holy Mass at Santa Clara while I had to stay home (I remember it well though I was only seven years old), that Fr. Magín had asked the usual Our Father and Hail Mary for one who should die the next day, Monday. All wept, not knowing who it might be that should suffer from an accident, but all were certain that it would happen. On the Monday, about ten or eleven o'clock in the morning, Pedro Pachéco fell from his horse at San José, and was so badly hurt that he died the same evening at six o'clock. I was present." This Sunday happened to be the feast of the Patronage of St. Joseph, which patronal feast of the city was celebrated with horse-races and bullfights the day after. The people had come from all the country around, even as far as Monterey. Juan Bojórques, who gave this explanation, also said that Pedro's horse was thrown by the bull and fell upon its rider. The sad accident put an end to the bull-fight for that day. Other witnesses to the prophecy in the church were Paulina Berréyesa, Segundino Róbles, José Soláno Síbriam, and Nazário Galindo.

Rafaéla (Pachéco) Soto also relates that she heard from her aunt, Encarnación Pachéco, and

another aunt, that on one San Juan's Day, when the people were wont to have races, the servant of God during the holy Sacrifice warned the faithful to proceed on the journey with great care, because an accident would happen, and that they should call for him then. After Divine Service the women mounted their horses and rode away. One of the women on her way to San José was accompanied by her son. About a mile from the mission the young man's horse was frightened at something and became unruly. In rushing off, the animal bore down on his mother's horse which became uncontrollable and ran away. The poor woman was thrown off and lay like one dead. Fr. Magín was quickly called. He gave her the Sacraments and then she expired. Her name was Pilár Sánchez, and she was the wife of Higuérra. Both aunts were present when Fr. Magín announced that the accident would take place. Ignácio Bernál heard the same version from his mother and his aunt.

Juana Briónes claimed to have been present on St. Andrew's Day, which was a Sunday in 1818, when Fr. Magín asked an Our Father and a Hail Mary for one who was suddenly passing out of the world. Two or three days later she accompanied her father and mother to Mission San Juan, and while traveling they discovered the body of Antonio Soto lying in the road. This is the earliest incident of an apparently won-

derful manifestation on the part of Fr. Magín.

It may be asked why, if Fr. Magín knew these accidents in advance, he did not prevent them or notify the persons in question? The reason, doubtless, is the same which Our Lord had when he warned His Apostles to "be ready, because at what hour you know not the Son of Man will come." (Matt. xxiv, 44.) "Watch ye, therefore; because ye know not the day nor the hour." (Matt. xxv, 13.) If every one were ready at all times, that is to say, led a life in keeping with the Commandments of God and His Church, death would be a welcome friend who transfers the soul to a better land. Then Fr. Magín could know such things only through divine revelation. This special revelation was a mark of favor both for the people who were thus frequently reminded of the uncertainty of life, and the danger of living in sin, and for the victim who in this way through the prayers offered up for him received the extra graces which may have insured his eternal destiny. Moreover, the holy man may have been left in the dark as to the individual and merely instructed as to the accident for the reasons given; or the person, too, might have been designated in the revelation. In the latter case Fr. Magín was also inspired as to the will of God in the matter, which was merely to announce the misfortune, but not to prevent it. It was enough, by means of

prayer, to procure the necessary graces for the person in question, in order that he or she might pass out of the world in a state that was at least free from mortal sin.

One day Fr. Magín informed his people in church that his own mother had passed away in Spain, and he wished them to assist at the novena of holy Masses which he would offer up for the repose of her soul. About six months later the news arrived from Spain that the holy man's mother had indeed died just about the time that he announced it in church. María del Pilár Lários and Gabriel Cipriáno were the surviving witnesses of this remarkable occurrence.

A certain girl, Pilár Ortéga testified, was accused of a crime and died of grief in consequence. Fr. Magín took up her defense, and one day publicly declared that the charge was a calumny; that he knew the originator of the slander (who happened to be present); and that moreover he knew the innocent girl was saved.

Juana (Briónes) Miranda told the following incident: "My little boy was ill, and I went for some olive oil for him to the holy man. He said to me, 'There is nothing the matter with thy child, but go and visit thy sister, who is very ill. Take this tallow along and make a poultice. Apply it where she has pain.' I did not know that my sister was sick. I therefore asked the Father, 'What does Your Reverence say? Is my

sister very ill?' 'Somewhat,' he replied. More he did not say. While I was speaking with the holy man, my sister's husband arrived to ask the Father to bring the Sacraments to his wife. My sister lived about five or six leagues from the mission. When I reached home, I found my boy well. I then went into the country to see my sister. I found her so weak that she could not speak. I prepared the poultice after the manner Fr. Magín had directed. Scarcely was it applied, when she asked for a drink of water. Broth was given her, and then I put on another poultice and soon she was well. I forgot to say that when Fr. Magín gave me the simple remedy he said, 'This is the way St. Teresa cured the sick.' "

"When I was a boy," Juan Bojórques concluded his evidence at the examination, "my mother sent me and my little brother for some roses. We had to pass the mission building on the front. Fr. Magín was sitting in the corridor on a bench. When he saw us he called me and said, 'Whither art thou going, Juanito?' 'I am going to pick some roses,' I replied. 'Good, good,' he said, and kept his seat. When we came to the rose-bushes some distance away, my little brother could not reach the flowers. He tried but only scratched his hands. I grew angry and struck him. When we returned the same way, the Father was still sitting on the bench. As soon as he saw us, he called me.

'Come here,' he said; 'why didst thou strike thy little brother?' 'No, Father,' said I, 'I did not strike him.' Fr. Magín then said, 'Thy little brother could not reach the roses; why didst thou not gather them for him? Thou deservest a punishment.' I was amazed, because he could not walk, and he did not move. How could he see me?"

In the last year of his life Fr. Magín would preach the most fervent sermons while seated in a chair before the sanctuary railing. It appears that Almighty God in those days allowed His servant a distinct view of the future of California. There were still many witnesses alive in 1884 who under oath declared that the holy man had preached substantially as follows: People from almost all the nations of the earth will come to this coast. Another flag will come from the East and the people that follow it will speak an altogether different language, and they will have a different religion. These people will take possession of the country and the lands. On account of their sins the Californians will lose their lands and become poor, and many of their children's children will give up their own religion. The Indians will be dispersed, and will not know what to do, and they will be like sheep running wild. Heretics will erect church buildings, but these will not be true temples of God. Sons will be against their fathers, and fathers against their

sons, and brother will be against brother. The coming of so many people will create great scarcity, so that a measure of wheat will be bought for its weight in gold. "Una fanéga de trigo se compraría á peso de oro." As a consequence, much distress will come upon the Indians and Californians. "I shall not see this," he exclaimed, "but there are those alive that will see it. There will be no Franciscans hére then, but other Fathers will arrive." Those that testified to hearing this sermon, which was repeatedly preached by the holy man, were Guadalupe Péralta, Petra Soto, Nazário Galindo, Maria Cástro, Encarnación Soto, José Solano Síbriam, Paulina Berrýesa, Juan Bojórques, Maria Miramontes, Ramóna Miramontes, Hedwige Miramontes, Francisco Palomáres, Francisca Sepúlveda, John Alexander Forbes, according to his son J. Alonzo Forbes, and Chrisóstomo Galindo, according to his grand-daughter Mrs. Clara Suñol. There are many more who heard it from their parents.

Josefa Abrégo, Bernardo Valéncia, Francisco Palomáres, Rita García, Maria del Pilár Lários, Arciano Miramontes, Rudolfo Miramontes, Maria Cástro, José Solano Síbriam, Antonia Flóres, Félix Buelna, Nazário Galindo, and Encarnación Pachéco, claimed to have heard from other persons that Fr. Magín had predicted the discovery of gold to the north of Santa Clara; but this

statement is disputed. Certain it is that one day not very long before his death in 1830, a deputation of pagan Indians came to the mission with some presents for the holy man. Fr. Magín looked through the contents of the basket and espied a few gold nuggets. Taking one up he asked Mr. John Alexander Forbes, who was teaching school at the mission, "No es esto oro?" "Is not this gold?" Mr. Forbes replied, "Mucho parece oro, y creo que es oro." "It looks very much like gold, and I believe it is gold." "Tal vez, tal vez"; said Fr. Magín, "no lo permita Dios." "Perhaps, perhaps; may God not permit it." Then he dropped the nugget into the little basket, and turned to the Indians with these words: "Eso tiéne muy mala hechicería; no debéis tocár esa cosa amarilla, porque os causaría muchos males." "That has a very bad charm; you must not touch that yellow thing, because it will bring much evil upon you."

It may be that the servant of God took into consideration that ultimately this precious metal would be discovered, and that he seized the occasion to speak about it.

There is more certainty about another prophecy concerning the city of San Francisco. Fr. Magín predicted that a large city would rise on the bay of San Francisco, great houses would be erected, and the people would be wealthy; but when the prosperity of the city would be at its

height, then it would be destroyed by earthquake and fire. How well known this prophecy was at Santa Clara long before the calamity transpired in 1906, may be gathered from the following letter sent to the editor of the Monitor:

“San Francisco, December 4th, 1908.

“Editor The Monitor: Father Picardo’s letter to The Monitor, touching the history of Fr. Magín Catalá, recalls to mind an incident I shall venture to relate. While I was a student at Santa Clara College fifty-one years ago, our teacher of rhetoric was the Rev. Father White. I well remember one bright afternoon in a recitation room, fronting the garden, gay with bright flowers, seated around the table our class of about eight with Father White at the head, his genial face beaming on us, while he related the following: ‘Many years ago, a Father connected with the early missionary work of this church, held the deserved reputation of seer or prophet. His was a most holy and remarkable character.

“‘He predicted events that invariably transpired, among which was the day, the hour and the manner of his death.

“‘Among his many prophecies was the following: At the place now called Yerba Buena (the site of San Francisco) there shall one day arise a great and populous city. This city will be built by a race of foreigners and they will possess the land. This city will flourish and its inhabitants



JUAN CRISOSTOMO GALINDO, FR. MAGÍN CATALÁ'S
MAYORDOMO.

will become rich and powerful, and when at the height of its prosperity it will perish by earthquake and fire.'

"It is my recollection that Father White told us that the above prophecy was on record in the archives of Santa Clara College. Three days before the catastrophe of April 18, 1906, I related the above prophecy at a dinner.

"Very respectfully,

W. S. THORNE, M. D."

According to Petra Pachéco, Fr. Magín predicted that a cholera epidemic would visit San José, and that the dead would be hauled out by the cartloads. This was verified about the year 1850. She was the only surviving witness of the prophecy, but Gabriel Cipriano, who heard it from his father, and Felipe González, who had it from others, affirmed what Petra had testified.

It may be presumed that the servant of God, who knew so well the time of death of other people, was aware of his own last hour; and so he was. "The day before Fr. Magín died," Mrs. Clara Suñol, the grand-daughter of Crisóstomo Galindo, told the writer, "the holy man called Crisóstomo to him, after coming from church, and both sat on a bench in the front corridor. There he said to Galindo, 'My time has come. I am going up above; in a day or two I shall die. Do you want to go with me?' Galindo much

frightened replied, ‘No, Father.’ Then Fr. Magín said, ‘Well, you may stay; but remember what I tell you now!’ The Father then informed him what would happen to himself and his family; that he would become poor through the loss of his property, and that the sons of his sons would become apostates and also give up their language. It all came about as it was predicted. While the daughters remained faithful, the grandsons fell away. The prediction must have hurt the good man exceedingly, and he therefore endeavored with all his might to confirm the faith in his grandchildren. Every night he would assemble them, recite the Rosary with them, and then tell of the life, wonders, and sayings of the servant of God. Galindo lived to the age of one hundred years. He could neither read nor write, but had a remarkable memory; and it is owing to this that many incidents have come down to us which throw much light on what the witnesses testified, and on many other things of which they took no notice, but which are of more moment than miracles.

The night before he passed away, Fr. Magín retained only two pious Indian attendants, Roberto and Egídio, besides an old Spaniard by the name of Jaime Monje, and asked them to stay with him, as he should die that night. “Watch the sky,” he said, “and when you see the morning star appear let me know.” What happened

through the night, the stolid Indians have not revealed, and probably did not notice. Fr. Magín, ever a man of few words, seems to have said nothing to men, but to have communed the more with his God. Finally the attendants came into his room, and said, "Father, the morning star has appeared." "Then please call Father José to come and pray over me," he replied. These were the last words recorded of him. Fr. Viadér at once hastened to his dying companion and said the prescribed prayers. Meanwhile the servant of God quietly returned his soul to his Creator. It was a beautiful death, just such a one as the true child of God, unhampered by family or other ties, would wish for himself.

VISIONS.

"I will come to visions and revelations of the Lord." (II Cor. xii, 1.)

We have already seen that Fr. Magín manifested an extraordinary devotion for the Crucified Redeemer. He seems to have brought all his anxieties to the foot of the great Crucifix. It was the common opinion of the white people as well as of the Indians that the servant of God received unusual favors while lost in sympathetic contemplation of our Lord's Sufferings on the Cross, and that intimate dialogue with Christ took place when the holy man was alone before

the altar of the Crucifix. At all events, he passed hours at a time there in meditation and prayer. A great part of the night, too, sometimes the whole night he thus passed on his knees. It was the firm opinion of the people that his sympathy for the Crucified Lord raised the holy man above the earth, and that both were in fond embrace of each other. Rev. Nicholas Congiato, S. J., who was stationed at Santa Clara in 1851-1856, and therefore had exceptional opportunities for investigation, declared that from what he had learned he was convinced of the truth of such statements. In the Process of 1884 six witnesses testified to the report regarding visions before the Crucifix.

Thus Petra (Pachéco) Soto related that one day, so persons of belief had stated, when Fr. Viadér could not find his venerable companion, he was told that the Father as usual was in church before the Crucifix. A messenger going to the church discovered Fr. Magín raised up high in the air on a level with the Cross. The Savior had unfastened His hands and was resting them on the shoulders of the holy man. The servant informed Fr. Viadér, who on going to the church saw nothing more than that a bright light surrounded the kneeling Fr. Magín. This testimony was corroborated by Rufino Saiz, Berta Guadalúpe, Antonia Flóres, and Encarnación Soto.

Ignácio Alviso stated that once, when he went to call Fr. Magín for supper, he saw the holy man raised in the air embracing the Crucified Lord, and that when later the servant of God noticed that he had been observed, he forbade Alviso to communicate to any one what he had seen.

The Indian Egídio, who also remained with the Father in his last hours, claimed to have seen the Crucified Savior place His unfastened hands upon Fr. Magín.

"There was an Indian named Gorgónio, who was very pious and a faithful servant of the holy man," Felix Buelma relates. "After Fr. Magín's death we used to ask him about the deceased missionary. He would tell us how the holy man would pass much time, day and night, in prayer, and that once when he had to call the Father he found him in church. He saw him on his knees in the air on a level with the base of the Cross. He then saw the Savior release His hands from the nails and embrace the Father. We young people would not believe this, and therefore denied that he had seen anything. He would then reply, 'I am a Christian, and God hears me. I tell the truth. I saw it with mine own eyes.' We asked him further, 'How did he get up there?' He would say, 'I do not know; he had no chair nor anything else.' We asked him at different times to see whether he would vary or change

the story; but Gorgónio always repeated the same words. Various other persons heard this from him on other occasions."

Rita García told a singular incident in this connection. "My mother," she stated before the Ecclesiastical Court, "used to relate that once a boy came running to my grandmother exclaiming, 'Look, grandmother, the Father is kneeling in the air, and he does not fall.' The grandmother replied, 'Don't go about telling lies; take care! How can that be?' The boy, seeing that she did not believe him, made the sign of the Cross with the finger and then kissed it, thus indicating that he swore he was telling the truth."

We have already stated José Alviso's remarkable experience in this connection on page 77.

BICOLATION.

Bilocation is a phenomenon which occurs in the lives of very few saints, such as St. Anthony of Padua, St. Alphonsus, and the Venerable Maria de Ágreda. It implies that the person at one and the same time is seen to act in two separate places. The Indians of Mission Santa Clara in time became so convinced that Fr. Magín could make himself visible in two places that they were very careful not to do anything seriously subversive of order lest they should incur the displeasure of the holy man. Among the

white people of the surrounding country it was common talk that he made his presence felt in that manner.

Romuálida Vásquez in 1884, then ninety-eight years of age, testified that the Indians of a certain rancheria on one occasion were practising witchcraft. All at once Fr. Magín appeared among the wicked men, who astounded at his presence scattered in every direction. Yet it was shown that he had not left the mission at all.

Joséfa Berréyesa, born in Santa Clara Valley at the beginning of the century, relates that on a certain occasion her husband, who was one of the mission guards, accompanied Fr. Magín on a sick-call. Staff in hand the holy man walked a great ways, until he felt so exhausted under the scorching rays of the sun, that he had to take refuge in the shade of a tree. As usual he gave himself to silent meditation and prayer. The house of the sick person was still far away. The soldier waited for some time, but did not dare to disturb the devotion of the Father. Suddenly the servant of God came to himself and told his companion that they need not go any farther, as the sick person had been attended to. The mystified guard accompanied the holy missionary back to Santa Clara, and later on learned that Fr. Magín had indeed administered the Sacraments to the person, though he had not left the soldier's side. The fact caused a great sensa-

tion among the people and naturally increased their veneration for the servant of God.

A soldier by the name of Juan González, according to Pilár Ortéga, always treated his wife most cruelly. Once, while journeying with her from Mission Dolores to Santa Clara, he beat her so badly that she fell senseless by the roadside. The brute continued on his way and left her where she lay. On recovering, the poor woman called upon Fr. Magín who was at Santa Clara. Almost immediately he stood at her side, heard her confession, consoled and cured her, and disappeared. Meanwhile the worthless husband reached Santa Clara. Fr. Magín asked him where he had left his wife. González answered that she had remained at Mission Dolores. "Thou tellest a lie," the holy man said, and then reprimanded him severely. After a while some Indians led the woman to the mission. Though she was restored, she still bore the scars of the wounds on her face and body which she had received from her brutal husband.

Gabriel Cipriáno tells this little story of his brother-in-law, José Hernández. When José was a boy his father sent him to buy some fruit from Fr. Magín. The good Father was just then sitting with Fr. Viadér on the bench in the front corridor. When he heard José's petition he said, "Get the fruit thyself and take them to thy father, but do not take any of the grapes, be-

cause I need them for altar wine." While the boy was picking the fruit, the temptation to steal came at sight of the nice bunches of grapes. He resolved to cut some and conceal them in the basket. Just as he was about to cut a bunch off, his eye fell upon the figure of Fr. Magín with a book in his hands sitting near by under a tree. Bewildered and frightened he let the grapes alone, filled his basket with apples and then walked back the same way. What was his surprise, when on returning to the front he saw both Fathers sitting together as before. The conclusion was that Fr. Magín must have been in both places at the same time.

Beata Guadalupe Gutiérrez heard from Apolónia (Peréz) Pinto the following facts which were confirmed by Romualda Vásquez and others. The husband of Apolónia would ill-treat his wife fearfully, though she had the reputation of being an excellent woman. Once when he had again beaten her, Fr. Magín suddenly appeared and consoling her said, "Be of good cheer; he will not beat you that way again." She probably told her husband of the holy man's visit, for he went to the mission and inquired of the servants whether Fr. Magín had left the mission, as it was known that, owing to his sore feet, he could not walk far. The man learned that the Father had not left the mission. Suspecting that his wife had perhaps gone to Santa Clara, the

brute tied her up in her room. Again the holy man appeared and offered to loosen the bonds. "No, no," she cried, "my husband will kill me." "No," he replied, "he will not kill you. Tell him I set you free." After the death of the servant of God, which occurred not long after, the husband of Apolónia resumed his brutality towards his wife, at a time too when she was with child. Fr. Magín then appeared to him, and threateningly said, "Do not beat your wife; be careful or you shall be damned." He ceased the ill-treatment after that, but fell sick and died.

Several other cases of apparent bilocation were related by others; but as there seems to be some confusion in the names, it is better to omit them. One instance seems to be identical with the preceding narrative, except that the name in the case of the husband is different. Suffice it to say that it was the common belief that Fr. Magín was not only a prophet and wonderworker, but that to the consternation of the wicked and the consolation of the just, he could appear in two places at the same time.

II. MIRACLES AFTER HIS DEATH.

"Know ye also that the Lord hath made his holy one wonderful." (Psalm iv, 4.)

Fr. Magín's power to aid his clients did not cease with his death, for those that invoked him experienced the benefit of his intercession many years after, and to this day there are those that find their confidence rewarded. As Francisca Sepúlveda expressed herself at the investigation, "He gave them everything they asked." For instance, "When we lost anything," she continued, "and the thing was necessary for us, we simply prayed 'Soul of Fr. Magín assist me,' and we would always recover it. The relics of the servant of God would be applied in desperate cases of sickness or in perils of life, and always with good results."

It is especially with regard to things lost that the faithful among the Californians appealed to Fr. Magín, and the instances in which they recovered what was despaired of are so many that we can mention only a few. Felix Buelna relates that at one time he lost two animals. His wife promised to recite a Rosary in honor of Fr. Magín, and soon they were recovered. One was found in a hole whence it could not extricate itself, the other was discovered tied up in the woods where no one had thought of searching for it.

Nazario Galindo told of a case where Luisa Sepúlveda lost a pair of oxen. Search was made everywhere in vain. Luisa then invoked the soul of Fr. Magín, and they were speedily recovered. At another time her son's horse disappeared. For five days they hunted in vain for any trace of the animal. Then Luisa called upon Fr. Magín, and the lost horse was restored to them.

Francisco Raymundo Soto affirmed that whenever he lost anything he would appeal to Fr. Magín, promise a Rosary, or a holy Mass in his honor, and always recover the article. Apolinario Lorenzana and Josefa Flóres, the latter eighty years old, said they had the same experience.

Maria Bernál Benítez reported that "one night some Indians drove away our horses. 'God help me,' my mother exclaimed weeping, for the horses were our whole property. My mother prayed to Fr. Magín, and put aside two dollars to have holy Masses offered up in honor of the soul of Fr. Magín. On the morning of the third day the horses all came back by themselves to the corral, whence the Indians had driven them. We all thought it was miraculous. Rosa Hoffman and Petra Pachéco confirmed this story.

"About two months ago," said Rosa Hoffman in 1884, "Mariquita Oliviera was so ill that I thought she would not live through the night. She was suffering from gangrene of the leg. I

advised her to have recourse to Fr. Magín who would surely help her. In order to afford her some relief, I applied a simple remedy which did not operate speedily. Mariquita, however, appealed to Fr. Magín and he helped her, for she is now in good health." When questioned by one of the examiners whether she was sure that Mariquita had made a promise to Fr. Magín, Rosa replied, "Yes, because I told her to invoke him, and I heard the promise. She promised to recite some Rosaries. I do not know how many." Again questioned whether there was any other circumstance connected with Mariquita's illness which made Rosa think that she would not live till morning," Rosa answered, "Yes, she suffered from a flow of blood. I did not believe that she could live through the night, and therefore asked a little girl to stay with me. We both wept, because we believed the woman would die." To the question whether a doctor had been called, Rosa replied, "Mariquita did not want a doctor. She was herself experienced in medicine. She used to attend and cure other sick people."

Vincéncio Suárez made this statement: "At one time a great fire broke out in a field about a league from San José and consumed all the standing grain. The people were terrified. All ran together, but could do nothing to stop the spread of the fire. In this distress my mother-in-law, Luisa Botiller, brought out the crucifix

which Fr. Magín used to wear on his breast, and which they had taken away before burial. She planted the crucifix in the course of the raging element, and exclaimed, "Fr. Magín, assist us!" Immediately the fire ceased to approach and died out. Questioned by the Promoter of Faith as to the direction which the wind was taking, Vincéncio said, "The wind was blowing towards the south where there was a grainfield." Again questioned, "Was there any stream between the crucifix and the fire?" Vincéncio replied, "No, there was only a narrow footpath, about two palms wide. In this path Luisa had planted the crucifix. Everything was dry on both sides. I heard this not only from my mother-in-law, but also from Augustin Narváez, Francisco Pachéco, Andrés Martínez, and many others who went out to see the fire. All found the facts as I have related them." Nazário Galindo and others corroborated the story of Suárez.

"Three years ago," (i. e. 1881) said Juana Lightstone, "a woman who owed my mother a sum of money, died. Her sons refused to pay the debt. My mother had great confidence in Fr. Magín. She promised him to have a novena of holy Masses offered up if the matter were settled out of court to her satisfaction. About a month later the heirs of the deceased woman offered to come to terms with my mother. They were willing to accept \$500 and cede the ownership of the

land in question to my mother. This is just what she had proposed, and what they had refused for three years." Rafaela Soto confirmed the statement of Juana.

"My husband," Maria Bernál related, "bought a piece of land from a young man. The brother of the young man was dissatisfied with the price received, and started a lawsuit against my husband. I promised Fr. Magín to have a holy Mass offered up if the case were decided in our favor. About two months ago it was so decided."

Maria (Majors) Castro told the Commission the following incident: "I was once bathing in the sea at Santa Cruz. I was then as now rather fleshy, and could not help myself very well, and hardly know how to swim. Suddenly a wave carried me out into the deep. I felt myself sinking. In terror I cried out, 'Soul of Fr. Magin help me!' and found myself on the shore without knowing how it happened."

There are numerous stories on record of desperate cases of women in labor where there was little or no hope of survival. For obvious reasons they cannot be told here in detail, though the particulars appear in the sworn evidence. In many instances a relic of Fr. Magín was applied, such as a piece of his habit, the crucifix which he wore on his breast, a sandal, or any other article that had belonged to the servant of God. Where such things were not available the per-

sons concerned would promise to recite one Rosary or more in honor of Fr. Magín, or to visit Santa Clara church on foot and receive the Sacraments, or to have a holy Mass offered up. It will suffice to quote the names of the principal witnesses who testified for themselves or as eyewitness for others. They are Petra (Pachéco) Soto, Francisca Sepúlveda, Encarnación (Pachéco) Soto, Felix Buélna, Juana (Soto) Lightstone, Antonia Flóres, Maria (Duárte) Valéncia, Josefa Sepúlveda, Ignácio Bernál, Maria Bernál. All these attributed happy delivery and survival to the miraculous intervention of Fr. Magín.

"I have been midwife for forty years," Encarnación (Pachéco) Soto testified at the age of eighty-five, "and I have had many apparently hopeless cases. When the outcome looked desperate, I would apply a relic of Fr. Magín. I have never lost a mother or child."

Maria del Pilár Lários of San Juan Bautista, who had exercised the same profession during forty years, related to Father Benedict Picardo in the presence of Fr. Valentine Closa, and later before the Court, that in all serious cases she would invoke the soul of Fr. Magín, and never lost a case.

Anna Maria Sepúlveda said on the same occasion that she had carried on the profession of midwife for thirty years. In the many perilous cases that occurred she would appeal to Fr. Ma-

gín, apply a relic of his, and never was a mother or infant lost.

Clara Suñol, now of East Oakland, herself the mother of eighteen children, for many years lent her assistance in such circumstances. When there seemed to be no hope, she would invoke Fr. Magín, and in no instance was the result unhappy.

"When I was twenty-five years old," Rafaela Pachéco told the examiners, "a great tumor developed on one of my breasts. I feared greatly that I should have to undergo a painful operation. I recommended myself to Fr. Magín and promised a cord of all colors and two pieces of silk for the great Crucifix at Santa Clara. Soon the tumor opened from self and the pus flowed. On the third day I was cured, and in gratitude hastened to comply with my promise.

"When at the age of thirty years I found myself a widow," Rafaela continued. "I suffered such terrible headaches that I could not bear the light. I had borne this for more than a month, when I remembered that my mother possessed a piece of Fr. Magín's habit. I applied it to my head, promising at the same time that if I was relieved I would walk to holy Mass at Santa Clara the following Sunday and receive the Sacraments. No sooner had I put the little piece of cloth to my head than all pain was taken away.

On the next Sunday I went to fulfill my promise in good health."

Petra (Pechéco) Soto gave this evidence: "Once I suffered a great pain in the head. It was so intense that I had to take to bed for a week. Then I thought of applying a piece of Fr. Magín's habit. The pain left me at once, and I have never since been troubled with a similar headache. I kept the relic for three years and kissed it frequently. By its application my daughter was relieved of an intense pain in the side. She allowed another person to have the relic in some trouble, but it was never returned. I grieved much for its loss."

Juan Bojórques declared, "We all believe that Fr. Magín was a very holy man. We invoke him whenever anything is lost, or when we suffer in the body. I always pray to him and am always relieved. In such cases I light a candle and recite the promised devotions."

Juana Lightstone testified, "My mother preserves a piece of Fr. Magín's habit. She prizes it highly, and whenever I have a bad headache, I apply the relic and the pain passes away."

At the examination Nicolas Berréyesa stated that in 1852 he was afflicted with such a violent headache that he could not travel. He placed a piece of Fr. Magín's habit against the head, and the affliction ceased. He was never again tortured in like manner.

Rafaela Soto made this statement: "Once I was very ill, and lay in bed for two months. I thought I should never rise again. Then I promised Fr. Magín that I would make the Stations of the Cross a whole day, if I recovered. I prayed him to add this favor to the many others bestowed upon me. Scarcely had I made the promise and uttered the petition when I felt myself well, just as I am now.

"It is now (1884) less than two years ago when I received another favor through Fr. Magín. One of my animals in falling was hurt so badly that it seemed doomed to death. I offered a Rosary in honor of Fr. Magín. The next day the animal rose and was well."

Anna Sepúlveda said she cured consumptives whom the doctors had abandoned simply by applying a sandal of Fr. Magín after praying to him. She frequently used this relic in the cure of the sick.

Josefa (Sepúlveda) Flóres, then eighty years old, related that at one time a man had wantonly shot an ox with a pistol. The poor animal lay on the same spot for five days without taking anything. I promised Fr. Magín a novena of Rosaries if the poor creature recovered. When I had finished the first Rosary, the ox rose and walked away a great distance. After fifteen days he was found in sound health.

"My husband," said María Bernál, "had a mare which fell very sick. He valued the horse highly. When he thought that it would die, he promised a Holy Mass in honor of Fr. Magín. The mare recovered."

We omit many other seemingly wonderful stories, which, at least, demonstrate the confidence of the people in the intercession of the servant of God, and close the narrative with the recital of an extraordinary favor attributed to the intervention of Fr. Magín.

"My father and mother," said Rita García before the Commission, "daily recited an Our Father in honor of Fr. Magín. I remember well what I am going to tell, because I was present at what happened. My father was a soldier, and as such, when his turn came, had to carry the mail between Mission Soledad and Monterey. One day as he was ready to set out on horseback from our home with the package of letters, he thought of taking some money along. He asked my mother to bring it out to him. She replied, 'Come and take as much as you want.' He dismounted. As the horse was gentle, he left the reins upon the pommel of the saddle without tying the animal. The package of letters was wrapped in a piece of cloth about one foot long. Instead of keeping it in his hands, as it was but a few moments to go into the house and return, he left the little bundle

upon the saddle without securing it in any way. Then he went into the house for the money.

"When he came out, to his consternation the horse had disappeared and the letters with it. We went out with a lantern, for it was still dark, and looked everywhere, but the horse could not be found. My father asked a friend, Simon Cota, to look for the horse everywhere, without telling him about the letters. Then he went away to hide himself, for if the package with the mail were lost he would surely be shot.

"The friend returned at noon the same day, and said that he had not discovered any trace of the horse. Meanwhile my mother and we children were weeping, for the death of my father was certain if the mail was lost and he were caught. My mother at last promised to have a holy Mass celebrated, and to receive the Sacraments if the horse and letters were recovered. This promise my mother made to the soul of Fr. Magín.

"During all this time my father in despair wandered off into the sierra of Soledád, where bears roved about at that period; for he said to himself it is better to die there than to be executed in disgrace and in the presence of my family. At last, tired out, he sat down about three or four miles from the top of the mountain range near a high rock. It was late in the night and very dark. All at once he heard a slight

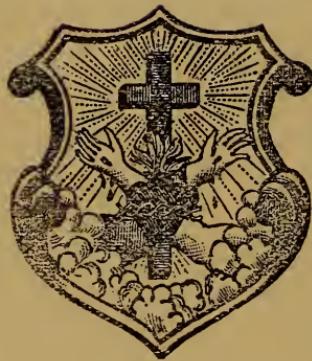
noise coming from the other side of the rocky steep. It sounded as though a horse were chewing his bit. Not knowing what it was, he cautiously moved around to the other side. To his great joy he discovered the horse there, just as he had left it at the door of his own house. The reins were on the pommel and the package, most wonderful of all, lay on the saddle where he had placed it. 'Blessed be God!' my father exclaimed. 'He has at last listened to a poor wretch! Who would think of finding the horse in this place and with the package loose upon his back.' Declaring it was a miracle, he hastened homeward. When he arrived, my mother explained that this was a miracle due to Fr. Magín, because she had called upon him in their distress and had made the promise of a holy Communion and holy Mass. My father hastened to forward the mail, and my mother fulfilled her promise."

When questioned by the examiners as to the length of time that her father had been absent, Rita replied, "He left early in the morning when it was still dark. We bid him farewell and said, 'Fly, and God help thee.' My father fled and went afoot through the woods of the sierra until midnight, when he, tired from wandering through the brush and over the rocks, sat down and then heard the horse chewing the bit. He came down from the mountain with

the horse with much difficulty. That day he concealed himself until night, lest any one found him as mail carrier off the road. When it was dark, he returned home and arrived at four o'clock in the morning."

To the question, "Did the horse have any covering or anything else which might have held the package fast?" she replied, "No, sir, nothing but the saddle. He who carries the mail bears it tied around his body like a bandage. My father put it upon the saddle and intended to tie it around himself as soon as he was mounted on the animal."

U. I. O. G. D.



APPENDIX.

A.

ST. MAGIN, MARTYR.

(To Page 13.)

This saint is not known to the English-speaking people, though in his own country he is very much venerated. A short sketch may therefore be welcome. There is nothing on record concerning his antecedents. We only know this much that, while Maximian ruled the western part of the Roman empire towards the close of the third century, three hermits appeared in the mountains of Brufagaña, Catalonia, Fr. Catalá's native country. One of these servants of Christ was the Blessed Magín, who took up his abode in a cave near Rocamora. There he employed his time in works of penance, in prayer, and in contemplating the Divine Perfections.

Zeal for the salvation of souls for whom the Savior shed His Blood urged the holy hermit to give up his beloved solitude in order to preach the Gospel to the surrounding Gentiles. With the help of God he succeeded in convincing the pagans of the folly of idol worship and of the reasonableness, truth, and beauty of the Christian Faith.

When the pagan governor of Tarragona heard of Magín's activity in behalf of Christ, he had the servant of God arrested for treason, because the preaching of the Christian doctrine was contrary to the laws of the Roman emperors. No sooner had Magín been brought before the pagan tribunal than the governor addressed him in terms of severity. "Art thou the sacrilegious man," said he, "who preaches Jesus, the Nazarene, and despises the rul-

ers of the world? Thou shalt cease perverting the people, and thou wilt offer sacrifice to the gods, or thou shalt suffer the keenest torments."

Threats, such as these, could not frighten the holy man. On the contrary, he at once showed that the religion which he taught the people is true, and that it was wicked and against reason to worship imaginary deities who were but demons in disguise. The fearless speech enraged the judge. He commanded Magín to be loaded with chains and cast into a dungeon in order to break his resistance by means of hunger.

Whilst the heroic confessor of Christ suffered in prison, it pleased Almighty God to make known the virtues of His faithful servant. He allowed a demon to take possession of the governor's daughter. The evil spirit tormented the girl frightfully. Her father appealed for help to the priests of the idols, and directed them to offer sacrifices to the gods in order that his child might be delivered from her tormentor. The demon, however, compelled by Almighty God, declared that he would not depart unless driven out by Magín, the Christian. Paternal love overcame hatred for the prisoner. The governor had the servant of God relieved of his chains, and then begged him to have pity on the girl. Forgetting the injuries he had suffered, Magín commanded the evil spirit to give glory to his Creator, and in the Name of Jesus Christ to go out from the child, in order that the people might recognize the supreme power of Christ. The demon departed immediately.

We should suppose that at sight of such a prodigy the father would not only have ceased to molest the deliverer of his daughter, but that he would have thanked and rewarded him. Such was not the case.

The obstinate heathen, probably fearing the loss of his office, in spite of the entreaties of his more grateful child, again committed Magín to the dungeon with orders to chain him and to starve him into submission. The Lord, however, repeated the miracle wrought in behalf of Peter, the prince of the apostles. The chains dropped from the hands and feet of the martyr, and the doors were opened by an unseen hand, leaving Magín to return to his beloved mountain cave.

When the tyrant was told that the prisoner had escaped, he despatched some soldiers to search for the fugitive, and to kill him wherever they might discover him. The satellites found the holy man at prayer. Seizing him they beat him cruelly, dragged him over rocks and thorns, and then beheaded him on the 26th of August, about the beginning of the fourth century. Christians reverently buried the body of the martyr on the spot where he had obtained the crown of martyrdom. As soon as the persecutions against the Christians had ceased, an oratory or chapel was erected over the grave which is now enclosed in the parish church of Rocamora in the Archdiocese of Tarragona. Innumerable miracles have occurred at the tomb of the glorious St. Magín.

B.

MORNING HYMN,

As sung by Fr. Magin Catalá and his Indians.

(To Pages 86 and 87.)

1. The dawn appears and ushers in the day,
Ave Maria,—fondly let us pray!
2. For sinners' consolation wert thou born,—
First ray of hope and brilliant star of morn.
3. Thy birth, O Queen, is Heaven's richest boon,
It fills the earth with joy, dispels sin's gloom.
4. The cunning serpent writhes and coils in pains,
Lest it do harm, thou fetterest it with chains.
5. At sound of thy sweet name, O Virgin chaste,
Doth tremble hell and demons fly in haste.
6. With voices glad and joyful let us sing,
A hymn to Mary, Mother of our King!

C.

EVENING HYMN,

As sung by Fr. Magín Catalá and the Indians.

(To Pages 90 and 91.)

1. Hail Mary, blessed of God and full of grace,
The Lord is with thee, Purest of our race!
2. Blest art thou, Dove of purest, spotless white,
Sole woman, never touched by sin's chill blight!
3. With one voice earth and heaven thee acclaim
As Queen,—God's Mother,—Virgin free from
stain!
4. So shall it be!—Forever sound our strain!
With one voice earth and heaven thee acclaim.

(Then followed and was repeated three times:)

Holy God!

Holy and strong God!

Holy and immortal God!

Deliver us, O Lord!

From all evil.

(For the music see next page.)

SANTO DIOS

A musical score for two voices, featuring two staves of music. The top staff is for the soprano voice and the bottom staff is for the bass voice. Both staves begin with a treble clef, a key signature of two sharps, and a common time signature. The music consists of eight measures, each ending with a vertical bar line. The soprano part has a continuous eighth-note pattern, while the bass part has a continuous quarter-note pattern.

San - to Di - os, San - to Fu - erte, San - to im - mor - tal,
Li - bra nos Se - nor de to - do mal.

SUNG AT THE CLOSE OF NIGHT PRAYERS.

(See Page 199.)

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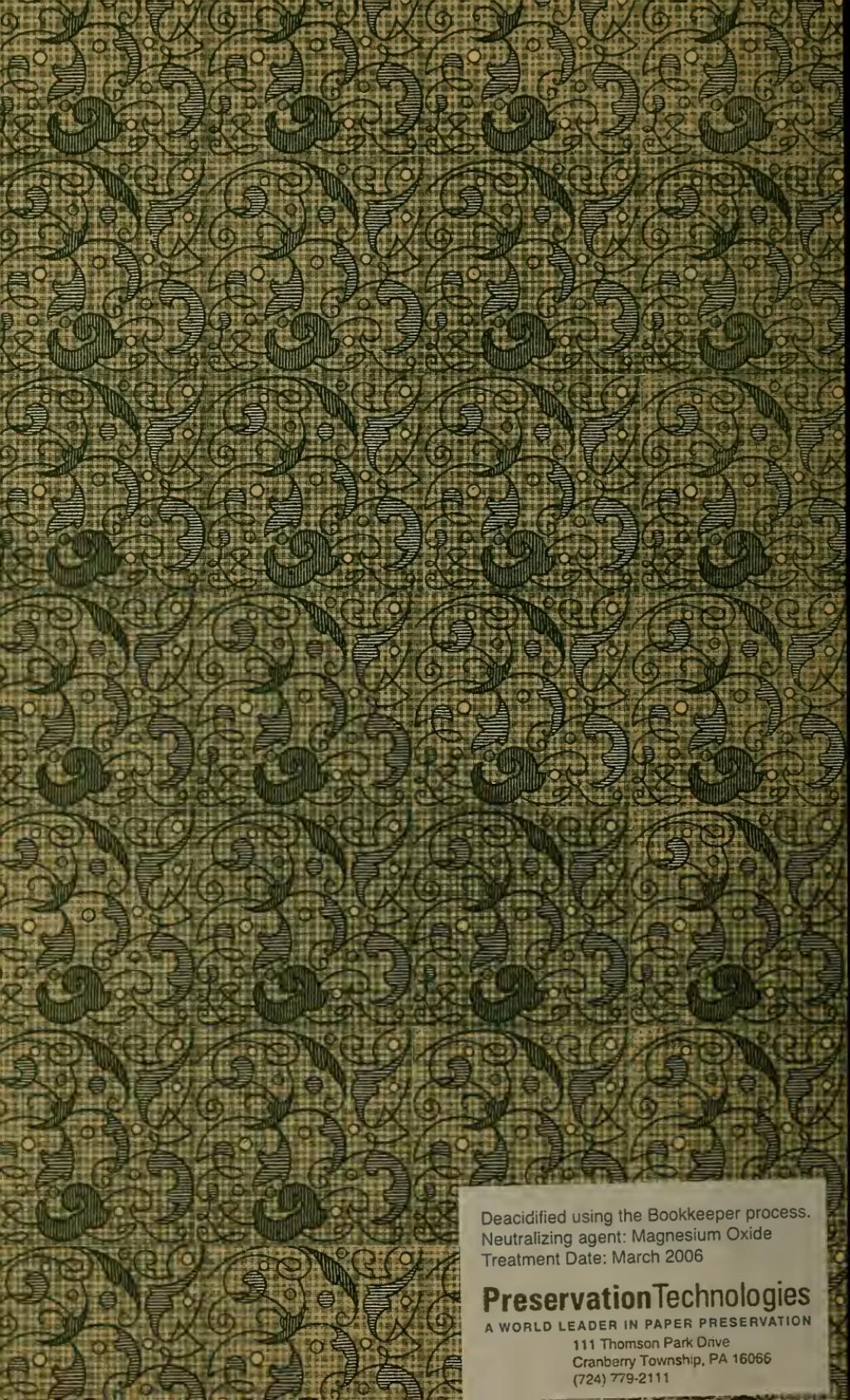
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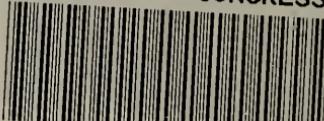
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